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## Social Reconstruction (VII)

### *Solidaric Spirit in Economic Life* (1)

While living here on earth, man must provide himself with food and clothing, he must procure means of living without foregoing the higher ambitions of life. He can no longer accomplish this merely by the work of his hands. To no small degree he depends in respect to this endeavor on society and its industry. It can truly be said that this is chiefly for economic reasons that man must live in society. Thus we arrive at the conclusion that economy has a distinctly social aspect. Co-operation in labor and production must support society, must furnish society with moderate prosperity, and must procure for all those capable of performing a fair amount of work a comfortable livelihood. This, as Ethics teaches, is the purpose of social life.

In our days not a few confess to great sympathy with the burdened classes. Rather than seek the remedy in social ethics, one group wishes to reform our modern unnatural society through one, and others through some other kind of artificial means. Undoubtedly, socialism would be a remedy against the excessive differences in wealth; however, it would accomplish the cure by killing the patient, by destroying the society which the Almighty Himself constituted by placing man under the natural law of social duty.

Others wish to reduce excessive wealth of individuals by the apparently simple means of high taxes. This remedy is not quite fair; in fact, its consequences are rather dangerous and involve economic losses. Is there no equitable proportion in taxation? Furthermore, high taxation can only retard the growing inequality between the wealthy and poorer classes, unless it becomes confiscatory after a certain amount has been reached. This would be plainly unjust. While, on the one hand, the system does not obtain lasting results, the war has clearly demonstrated its disastrous consequences. Production was reduced; most desirable commodities became scarce; the whole nation suffered. The worst of it is that this remedy does not reform the economic system, which automatically creates the excessive inequality in wealth and the sad consequences connected with it, and that it robs society, or the producing classes, of all initiative, energy and enterprise.

Other suggestions, such as co-operative production, do not suppress the evil spirit of selfishness or of money-madness, but kill what alone is good in capitalism — namely, concentration, thrift and industry, initiative and harmony.

In sharp contrast to such artificial, and in the end useless means, solidarism goes to the root of the evil, which it discovers in the absence of a social spirit in industry and economy. In fact, nowhere does modern society more glaringly show its lack of social restraint than in the realm of economics. The amassing of wealth, and of ever more wealth, is the only desire which determines all economic actions. The insistent complaints of the suffering worker, the no less precarious position of the modern farmer, and the progressing elimination of the small operator and shopkeeper testify that modern economic life is pre-eminently a battle of all against all for survival, success and great wealth. In consequence, society at large is not, to a great extent, properly fed and clothed, although by its labor it has contributed its share to the production of modern commodities; while the few cannot consume more than a small part of their share of the goods thus produced, although they are nourished and clothed and sheltered most sumptuously. The selfish spirit has created a society whose parts are economically excessively unequal. This excess of inequality has in turn disrupted society and has developed dissenting parties and socialism.

Solidarism studies most carefully those parts of the natural law which bear on economic life in society. Against the deceptive standard of greatest progress, hiding the maxim of greatest profit, it opposes the demand for fairest distribution, even at the cost of a somewhat retarded progress. It condemns as socially defective in spirit a society which presents the extremes of wealth and poverty. It advocates a society which by its spirit and its methods of production creates a fair equality with a maximum of comfort and liberty. It lays bare the error of modern democracy, which limits equality to politics, and places at its side Christian Democracy, or a society which strives for economic equality no less than for political equality. To prove the superiority of a society which is equal economically as well as politically, Solidarism points to the lessons of history and, as we shall see later, in doing so holds out a middle class policy, and a middle class society, as the social ideal.

Warningly Solidarism points to our large cities, the centers of great industries. It leads us to comprehend that they are not the home of widely diffused prosperity. No one denies that through concentration and co-operation such centers contribute to material progress. But it is equally true that the vast majority of city dwellers are not permitted to enjoy to any extent this progress. The



strenuous activity carried on in the factories and industries enriches only a few, while the great majority depend on the latter for an opportunity to labor and to earn a meager income. They may seem well paid in the modern sense, while, considered from the standpoint of labor's social function, they will be thought underpaid and overworked. The city in its entirety is an unwholesome place, black and sooty. Its population is no longer in contact with the joy, vigor and life of the country. The workers are crowded into unsuitable homes. They work at a nerve-racking speed, at a distance from a neglected home, and without the leisure to enjoy fairly the little income which is out of proportion to their contribution to production. The majority of workers are actually wage slaves. No wonder that the large city exhales an unhealthy atmosphere in which is bred the spirit of discord and rebellion.

Solidarism bids us compare with this picture the peace, contentment and prosperity of the small country town. Not one of its citizens enjoys the luxury the large city may grant. But all breathe pure air, live in surroundings that are clean and tidy, and possess in plenty the necessities of life. All of its inhabitants are filled with a spirit of peace, because they are aware of enjoying social and economic equality and of being blessed with prosperity. To this community of independent citizens, of small tradesmen and shopkeepers, comes, as an equal, the independent farmer, who drives into town to exchange the superabundant fruit of his labor for other not less necessary commodities. Peace and harmony dwell in these places.

What a vast difference between these two social centers, viewed from a social standpoint, and above all from the economic standpoint! And yet even in the modern country town there are elements at work which mar this picture. In some of them we find at least a small factory, and with it the less prosperous and unhappy proletariat. Usually some of its storekeepers are backed by big business houses for the sake of competition, not infrequently unnecessary and ruinous to those concerned. The farmers, who come to trade with them, are no longer independent freeholders, but men deeply in debt and harassed by usurious capitalists. Their farms are highly mortgaged. More than anything else, however, the modern spirit of ever greater profits has driven happiness and peacefulness from these communities. Not even the small operator or merchant remains unassailed. The competition of the large concerns in the greater cities deprives him of middle class happiness and tends to make his life even more precarious. One can, therefore, readily understand why there is to be found in such towns so much bitterness simultaneous with greater prosperity, dissatisfaction notwithstanding the comparative comfort.

We must turn back a century, or, if we prefer, we may, in spirit, wander through a mediæval town, there to find middle class prosperity linked with the middle class spirit. In those days the entire population enjoyed and was satisfied with a fairly prosperous life, earned by a fair amount of labor

and interspersed with simple but plentiful enjoyment. His trade the tradesman considered a social function. A merchant's establishment was for him the means to assist his fellow citizens and the neighboring farmers. The latter, although moderately prosperous and always free from debt, neither too rich nor too poor through the system of middle-sized and closed farms, did not dream of passing by the tradesman or merchant of the small town in order to buy cheaper perhaps more distant, larger cities. It was his town, where he supplied with farm products, and where he attended divine service. In that town he reaped full fruit of his labor. In those days society was content and prosperous. Since capital and labor were joined, it was a middle class society with middle class spirit; and this spirit above all made this society free and equal. As a result, behold a charming picture of harmony and brotherhood, of social peace, freedom and happiness.

W. J. ENGELN, S.

## The Farmer and His Work.

A period culminating in a tragic crisis usually brings to recognition facts which, in the matter of everyday life, are not noticed. When the post-war years catastrophe overtook the farming population of the United States, the nation awoke to the fact that it cannot tolerate agricultural apathy an unhealthy and weak state of agricultural pursuits.

### *I. The Importance of the Farmer's Work.*

The vigor of a nation's life is bound up with the condition of its agriculture. No nation can with impunity neglect for any length of time its agricultural life. It is a truism to assert that a people dependent on agriculture for its food supply. A nation loses its independence in proportion as agricultural resources are small or remain uncultivated. Switzerland, surrounded by belligerent nations for four years, realized its dependence on the outside world when its wheat supply was cut off by its topographical conditions forbid the raising of wheat to any large extent, and, compelled to depend on other nations for its grain, it was subjected to measures most annoying and humiliating to its sovereignty. Germany suffered so terribly in the consequences of the blockade because its agricultural resources did not measure up to the food demands of its population.

The United States is still an agricultural nation. Industrialization, however, is going forward with rapid strides. According to the census of 1910 the rural population increased from 49,806,140 in 1910 to 51,406,017, or at the rate of 3.2 per cent. The urban population, however, increased from 166,120 to 54,304,603, or at the rate of 28.8 per cent, during the same period.

It is true there is something abnormal in this increase. In the first place, villages and towns with a population less than 2,500 were still numbered among the rural communities in the census of 1910.



ing to war activities, the rise of small industries manufacturing establishments in such towns, the retirement of a large number of farmers, to the high prices they received for their farm land, to the small rural communities, the population reaching to 2,500 and beyond was now counted, according to the 1920 census, as urban population; yet the community in its essential characteristics remained as rural as before. But this was a factor of comparatively small importance to account for the large increase of the urban population.

Of much more momentous importance, in the second place, was the rush of millions from the rural communities to the cities during the period of the war and the two years after its close. The influx on the farming centers was heavy. Most of those who came to work and live in the cities never returned. The shrinkage in land values and prices of farm products effectively prevented this.

The momentum which has thus been given to the growth of cities and to industry at the expense of farming will likely not soon come to a stop.

It will accelerate the normal decrease among the farming population. Machinery on the farms has made farm help increasingly less important; the new standards of living demand an increasingly larger number of workers to provide for the comforts, luxuries, extravagances and wastes of such living; international commerce is putting the larger part of its efforts into the export of industrial rather than agricultural products. All this tends to a development of industry at a rate much more rapid than the development of agriculture. Industrialization of the country must, therefore, be expected in the course of the events of the nation's

Against such a movement it will avail nothing to issue a cry of alarm. If agriculture is to hold its own against this growing power of industry, it comes more and more necessary to call attention to the importance of the farmer's work; to give recognition to this work by assisting him in his agricultural operations and by assuring him an adequate return for the labor he has expended on the farm he operates. The farmer's work must be safeguarded against a recurrence of happenings which resulted in a loss of billions of dollars to farm operators and led thousands, together with their families, into ruin.

## II. Experience and Science in Farming.

The state owes it to itself to afford safe measures of protection to those who till the land. It votes, therefore, a prudent and profitable expenditure of its revenues if it devotes its attention to the problems of farming.

However, the state can only assist. Farming cannot be learned in a school—unless it be the school of experience.

Farming is an art, and, like every art, must be learned in the doing of the thing. The boy on the farm grows up with the technique of farming. unconsciously he absorbs from his elders the prac-

tical knowledge of farming and learns from them the ways of skill in which the farming activities are most easily and most effectively carried on. From his father he learns about the soil and the climate; about the various values of seeds and the time when they are to be sown; about the foes of crops and cattle and how best to meet their attacks. From him he acquires the art of handling horses, of taking care of the cows, using the plow, harrow, and other farm machinery. All these things come as easy to him as the putting on of his overalls when getting ready for his everyday work. He does not think about the difficulties of his art. For him they are no longer difficulties, because his skill has mastered them.

It is only when the non-farmer gets on the farm that the farmer by contrast becomes conscious of the fact how much of real skill is required to do what he does as a matter of course in the routine of his day's work. The school of experience has been the school in which he has learned the fundamentals of his work.

Yet for all this the modern farmer does not disdain the knowledge which agricultural colleges and institutes give him concerning soil, seeds, cattle, machinery, buildings and markets. He knows that he has not the means and facilities or the capability to make chemical tests, for instance, of his soil or of the products of his farm; he lacks the time to go into deep research work or to experiment extensively on better seeds, better machinery or better methods to protect his crops against parasites, insects or other harmful agencies. He is willing to learn from scientific experts on these matters, because they have laboratories and experimental apparatus at hand with which he could not furnish himself, even though he thought himself capable of doing scientific work of research. For the very reason that he is an expert in his own line is he also willing to recognize the skill and knowledge of experts in other lines of work, and therefore he does not despise the results of their labors.

The state can through its agricultural colleges and institutes be of great assistance to the farmer. They are not to teach him the art of farming, but they are to supply him with facilities which will make the exercise of his art more easy and productive.

This, in point of fact, is the true function of the state in every line of endeavor. The state is not to do for the individual what he can do so much better himself; if the state opens up new opportunities for progress and shows its citizens how to use them to the best advantage, it has fulfilled its duty. Given the opportunities, every citizen must work out his own salvation.

Self-help is the great master builder of progress. No one knows this better than the farmer, and consequently he will not have his activities depending on initiative and self-help crushed, but he asks only that he be given such aid as will help him to use more effectively the powers which lie within him and cry for a chance to be developed. If the state does not, by every endeavor, create opportu-



nities for self-help, it becomes a leader to its nation who is leading it to ruin. No nation can stand on the ruins of its agriculture and be prosperous and happy.

A. J. MUENCH.

## Some Arguments Against the Proposed Child Labor Amendment

*Paper Read at the Third Catholic Conference on Industrial Problems*

### II.

It is not merely an accident that the great champions of Catholicity during the nineteenth century were outspoken federationists, and antagonists of centralization of power, whether its seat be Berlin or Vienna, Paris or London. Nor should it astonish anyone that the group I represent, once it had realized the present dangerous trend towards centralization in our country, should remember the principles a Goerres, a Bishop von Ketteler, von Vogelsang, the Dominican Father Weiss, master of apologetics and prophet, announced and fought for. In fact, there is an entire chapter on this question of centralization in the treatise of the great Bishop of Mayence on "Freedom, Authority and the Church," published in 1861. The man, whom Leo XIII called his great precursor, is not merely outspoken in his condemnation of centralization of political power, but contends that the "two chief principles of politics constitute the two political camps of the present age." On one side he finds the exponents of centralized political power, on the other those of self-government. "The former," he says, "desire to accomplish almost everything through the power of the state; the latter desire to grant to individuals, communities, the families, corporations, as great a latitude as possible for the accomplishment of their own affairs. The former are the champions of absolutism, the latter of genuine and true liberty."\*\*) Bishop von Ketteler enumerates the various evils inseparable from centralization, and his accusations are borne out by the French regionalists who complain that, while the centralized system atrophies all the natural talent for public life that exists in each province, at the same time it has made of France, not a democracy, but a bureaucracy—with the number of civil servants constantly increasing, as well as their cost to the taxpayer and their interference with his liberties.

Therefore, believing with Francis Lieber that "self-government implies self-institution, not only as the first setting out of government, but as a permanent principle of political life," we look askance at the possibility of extending centralization and what goes with it, bureaucracy. Mr. West tells us, "the enforced growth of the Federal power also creates a constant demand for new departments," and that while the Declaration of Independence complains of "a multitude of new offices" erected by George III, and

"swarms of new officers, sent thither to harass our people and eat out our substance," nothing is said when nowadays "a multitude of new offices is being erected every year and when swarms of officers are maintained at enormous cost upon the public treasury."\*\*\*) At the time of writing his book, 1918, Mr. West believed "the end is not yet." He considered it practically certain, for example, "that within the next ten years the Bureau of Education, now a modest attachment of the Department of the Interior, will reach colossal size." A forecast not at all encouraging to those who realize what education under centralization and bureaucracy means. Mr. Denis Gwynn, the author of that able article on French Regionalism and its bearing on Ireland, printed in "Studies," that excellent Irish quarterly, tells us that in education "a centralized system introduced ridiculous uniformity of method and of programmes, in totally different districts."†) Incidentally, let me say that the reason just advanced against entrusting education to the national government should, in our opinion, also militate against granting Congress the wide power the Child Labor Amendment was intended to convey. A central power is always compelled to adopt a uniformity which is at variance with the variety of conditions and needs existing in a country as extended as ours and presenting so many phases of the same problem.

The dangers spoken of may seem to some so remote that they may be reminded of the French saying, "So much noise about an omelet!" Nevertheless, that danger seems sufficiently imminent to the Governor of Arizona, George W. P. Hunt, to declare: "I am unalterably opposed to Federal bureaucracy and continued encroachment and infringement by the Federal Government on prerogatives of the states. I am opposed to extending the authority of the Federal Government. Sixty-one per cent of area of this state is under Federal control, including timber and mineral resources. The Federal Government is now endeavoring to exercise control over water power. I believe in local self-government to the fullest extent and concur in that portion of the President's speech."††) A number of other Governors, in replying to the President's recent appeal, expressed similar opinions, among them the Governor of Rhode Island, Aram J. Pothier, who says: "It is my belief that the Federal Government is encroaching too much on the sovereignty of the individual states." Moreover, Chief Justice Robert von Moschzisker of the Supreme Court of Pennsylvania voiced the opinion of many serious-minded men in our country, when he recently told the students of Cornell University's Law School: "Most of the proposed amendments make for over-centralization of power at Washington and reflect a tendency to include in the Constitution matters other than those of fundamental character."†††

\*\*) Loco cit. P. 105.

†) Loco cit. P. 525.

††) *N. Y. Times*, loc. cit.

†††) Quoted in an editorial printed in *The Tidings*, Los Angeles, June. 5.

\*\*) Ketteler, E.v. Freiheit, Autoritaet, Kirche, 3 ed. Mainz, 1862, P. 99.



That the amendment under discussion has to do with the welfare of children is a reason calling for special caution. The tendency to make of the child ward of the State is ever present. Rev. John McGuire, S. J., hardly exaggerates when, in "Burning Questions," recently published, he speaks of pagan legislators, who regard the family and the individual as mere creatures of the State, with no rights but what the State is pleased to grant them; who would take children out of the hands of parents and subject them to a training that rings hollow to God, to conscience, to morality; who would, for State purposes, 'standardize' them as oil or other commodities, while the helpless victims of such foul injustice and tyranny dare not say them nay!"\*) What guarantee have we that the proposed enactment will not open up to those, whose intention it is to extend the influence of the State over the child, the opportunity to advance their plans? The author of "Federal Power" believes that its relation to politics is "certain to be complicated in the future by the fact that the Federalism of today is carrying us steadily toward socialism—not," as he adds, "the anarchistic, revolutionary, radical socialism that disregards the inherent rights of property and demands equality at the sacrifice of individuality, but the State Socialism which employs the power of the Government to accomplish those desirable and universal results which are not otherwise obtainable."\*\*) The claim, that a strongly centralized government can summon greater strength and, in consequence, accomplish greater things, has always constituted the chief excuse of the advocates of centralization and absolutism. The many weaknesses of an over-centralized government they overlook.

Seventy years ago Francis Lieber declared the United States are viewed "with real ill-will by the Red Republicans (of Europe) on account of our decentralization;"\*\*\*) Mr. West now tells us that the merging of Federalism (so-called) into Socialism is already apparent," and that "Federal legislation today is fairly saturated with the germs of Socialism, even though the term is not used."†) Sooner or later, he believes, "the nation will be brought face to face with a demand for laws in which there will be no disguise." Apprehending this very eventuality, we prefer to know at least the child safe from the interference of Congress, of whom the same author says: "When the women voters desire to invoke Federal power in behalf of altruistic principles and back their appeal with promise of support or threat of antagonism at the polls, the laws which they propose will be enacted, and the units which we now designate by the name of State may find themselves more atrophied than ever."††) Proving that it would not be wise to still further weaken the balance of power provided by the Constitution. In this connection it may be well to mention that at least eighteen million of

young people were to be brought under the sway of Congress and the National Government. At a time, when, as Professor George A. Coe, of the Teachers' College, Columbia University, writes in his book, "What Ails Our Youth?" "it has been remarked again and again that the authority of the State is taking the place of the authority of God."†††) Let me say, incidentally, that the same educator believes religion to have been pushed into the corner by the presence of State Education, a warning, at least, not to assist in developing the National Government into a Leviathan, imbued with the tendency, as all over-centralized governments are, to interfere with all things and actions, and to leave nothing to self-development.

What may be accomplished even today in our country under self-government, and that it would be a great mistake to suppose that self-government implies inefficiency and weakness, the conquest of typhoid fever proves. Four decades ago, says the *Statistical Bulletin* of the Metropolitan Life Insurance Company, "a group of twenty-four American cities had typhoid fever death rates which ranged from 40 to 60 deaths per 100,000 of population annually. In recent years the rate for these cities averaged around 3 per 100,000! In fact, in Fall River, Massachusetts, and Hartford, Connecticut, there were no typhoid fever deaths in the year 1924. Eighteen cities in 1924 had typhoid fever death rates less than 2.0 per 100,000!" This remarkable lowering of the number of deaths from typhoid fever was not brought about suddenly or by the Federal Government. There were three distinct phases in the trend of the typhoid fever death rate for cities during the past thirty years. The first phase is described by a drop in the rate from 65.6 per 100,000 in 1891 to 28 per 100,000 in 1897. There was an average fall of 1.5 per 100,000 per year between 1885 and 1897. These years marked the extensive sewerage operations of American cities, the elimination of privies and of backyard wells and the wide extension of municipal water supplies to homes. From 1897 to 1906 there was apparently no progress in typhoid fever control.

Between 1905 and 1910, however, there began another era which was characterized by the strict supervision and, later, by the filtration and disinfection of city water supplies. This soon had its effect upon the typhoid fever death rate. In 1906 the rate for the combined populations of these twenty-four cities was 34.5 per 100,000, and thereafter the rate declined sharply until in 1923 the low figure of 2.7 was reached. The protection of water supplies during this most recent phase of the trend of the typhoid fever death rate was supplemented by the pasteurization of milk, the supervision of the preparation of foods in public places and of food markets, supervision of the nurturing and shipment of shellfish, and increasing use of anti-typhoid inoculation, including millions of young men who saw army service in the late war.\*)

\*) McGuire, Rev. J., S. J., *Burning Questions*, Chicago, 1925, P. 73.

\*\*) Loco cit. P. 177.

†) Loco cit. P. 178.

\*\*\*) Loco cit. P. 294.

††) Loco cit. P. 110.

†††) Coe, Geo. A., *Loc. cit.* N. Y., 1925, P. 32.

\*) The Conquest of Typhoid Fever. *Statistical Bulletin* Metropolitan Life Ins. Co., May, 1925.



What reason have we to assume that other forward steps cannot be accomplished in the same manner, primarily by those civic units whose duty it may be, as it was in the case of typhoid fever that of the cities, to bring about desired reforms? We know of no such reason except the growing indifference of our citizens towards self-government. This indifference should be overcome, not fostered by leading them to expect still more from State and National Governments. Bishop von Ketteler asserts that true liberty is synonymous with self-government. The cause of religion and the Church are always affected adversely when liberty suffers. Let us beware, therefore, both for the sake of our country and our Church, of those apothecaries whose drugs are popular because they are powerful and quick. It is well to remember what a proverb expresses thus: "The end must carry the burden!" Let us see to it that institutional self-government may not come to harm. "The first object of a free people," said Daniel Webster in the Senate of the United States on the 7th of May, 1834, "is the preservation of their liberty, and liberty is only to be preserved by maintaining constitutional restraints and just divisions of political power." The spirit of liberty is, he continued, on the same occasion, "indeed a bold and fearless spirit; but it is also a sharp-sighted spirit; it is a cautious, sagacious, discriminating, far-seeing intelligence; it is jealous of encroachment, jealous of power, jealous of men. It demands checks; it seeks for guards; it insists on securities; it intrenches itself behind strong defenses, and fortifies itself with all possible care against the assaults of ambition and passion. It does not trust the amiable weaknesses of human nature, and therefore it will not permit power to overstep its prescribed limits, though benevolence, good intent and patriotic purpose come along with it. Neither does it satisfy itself with flashy and temporary resistance to its legal authority. Far otherwise. It seeks for duration and permanence. It looks before and after; and, building on the experience of ages which are past, it labors diligently for the benefit of ages to come. This is the nature of constitutional liberty; and this is our liberty, if we will rightly understand and preserve it."

The National Child Labor Committee, which was to a great extent responsible for the proposed amendment, has arrived at the conclusion: "Apparently at present the American people do not want the Federal Government to regulate child labor." The article by Mr. Lovejoy in the *American Child* for June, from which these lines are quoted, admits, on the other hand: "The recent discussion in the various state legislatures and throughout the country has been invaluable in bringing the evils of child labor to the attention of the public. It ought to stimulate increased and more effective state regulation. It ought to lead to constructive remedies. It ought to mean that the refusal of state legislatures to confer this power on the Federal Government is also their pledge to end the evil without delay." With all of which we heartily agree, hoping

that every step to be undertaken in this direction may be well advised, on the one hand, and successful on the other. Avoiding that other mistake, which Leo XIII. had in mind when he declared: "The contention, that the civil government should at its option intrude into and exercise intimate control over the family and the household, is a great and pernicious error. . . . Paternal authority can be neither abolished nor absorbed by the State; for it has the same source as human life itself. 'The child belongs to the father,' and is, as it were, the continuation of the father's personality; and, speaking strictly, the child takes its place in civil society, not of its own right, but in its quality as member of the family in which it is born."\*\*) The danger from the error refuted by Leo XIII. is with us today a real one. It was the President of the American Hygiene Association who declared at the hearings on the Physical Education Bill, on January 12, 1921, that "The child is not private property to be controlled and treated at the will of the parent, but public, belonging to the public, and must be brought up for the good of society." To prevent such theories from being written into the law of the land and put into practice will remain one of our chief duties until this tendency shall have been overcome by a return to sound principles.

F. P. K.

### Contemporary Comment

In all our great industrial centers there are great toiling masses, wearing their lives out amid the din and dust of the factories, who are not receiving a full living wage. Even in the West, men who spend their days in the midnight blackness of the mines, are cooped with their families in rude little houses that look like cigar-boxes, and stand out as scars on the beauty of nature's hillsides. In the judgment of impartial students, the majority of the unorganized and non-unionized toilers today are receiving less than a full living wage.

JOHN A. O'BRIEN, Ph. D.,  
In *Homiletic and Pastoral Review*.

All wars are led up to by propaganda, and the propagandists are as fiercely active during the war as the guns. . . . Every country through the war seems to have made up its mind that the time had passed for telling the truth. The time had come for a tornado of lies. It seems almost impossible to counter these lies when spread by an organization, with Press associations, telegraphs, wireless, broadcasting and moving pictures, all the machinery invented by modern science for multiplying lies. . . . The worst of it is that the propaganda infects perfectly honest people, who accept what is stated by one side as truth and become fanatics, and the circle of fanaticisms spreads by ever hotter repetition until society is a seething mass of conflicting hatreds. The desire for truth, to hear both sides, seems to be vanishing before this systematic organization of propaganda.

*Irish Statesman.*

\*\*) The Great Encyclical Letters, etc., New York, 1903, p. 215-6.



When the segregated districts were in vogue public police and physicians did much to maintain strict supervision and to keep young girls out of them, to maintain the best possible hygienic conditions. This was done quietly and faithfully without personal advertising or notoriety.

Then came the minute pudding reformers, well advertised and promising great results, if they were elected or appointed to some office. They came and they went, leaving in their trail a condition that beggars description. Today the downtown street corners are picketed regularly just the same as newsboys claim a personal right to a certain corner.

Reforms which actually improve the conditions of mankind come slowly and results are matured and founded on the will of a large majority of the people before they are real reforms. The attempt to stamp out the social evil proved to be a skyrocket. It was advertised to have most brilliant prospects, but that proved to be only a flash. Since then, anyone with an unprejudiced mind can see that in the past we had a small disturbance, while now we have sex riot, which is actually unfitting thousands for healthy family ties, leaving them stricken with incurable diseases which cannot be favorably controlled for generations.

*The Typographical Journal*, July, 1925.

In Mrs. Webster's book, "Secret Societies and Subversive Movements," the author quotes an eminent American neuropsychiatrist, as one of many objectors to the tendencies of the methods of psycho-analysis, and of the abuses to which it lends itself. The American doctor\* writes:

"The Freud theory is anti-Christian and subversive of organized society. Christianity teaches that the individual can resist temptation, and Freudism teaches that the matter of yielding to or resisting temptation is one for which the individual is not wilfully responsible. Freudism makes of the individual a machine, absolutely controlled by subconscious reflexes. . . . It would, of course, be difficult to prove that psycho-analysis has been evolved as a destructive propaganda measure, but in one sense the point is immaterial. Whether conscious or unconscious, it makes for destructive effect. . . . From its inception psycho-analysis has been in Jewish hands."

A warning as to how the supposed "science" can be utilized to the injury of the people has been given in the case which found its way into the police court and was disposed of at the London Sessions on May 14. A professor of psycho-analysis was sentenced to a fine of 40s. on undertaking voluntarily to return to America. His "technical offence" was only that of failing to register his change of address; but the police were able to search his house, finding five most significant letters from ladies whom he was supposed to be treating scientifically. The extracts from these letters, read out by Sir Henry Curtis Bennett, throw a sinister light on the effects of psycho-analysis in practice. It may be hoped that these revelations of what Mr. Travers Humphreys eulogistically described as "work of education and

healing," will deter foolish women in future from walking into psycho-analysts' parlors.

*The Patriot*.\*

To those tender souls who occasionally, very occasionally, write a letter knocking the efforts of unions in general and The O. R. T. in particular, we offer the advice that they subscribe for and read diligently such papers as the *Wall Street Journal* and the *Chicago Journal of Commerce*. Therein they will read the same bitter and senseless abuse of men and women who toil as they themselves resort to in the letters they write, only the writers in those papers are more expert and better users of language. Both those papers represent and speak for Business Triumphant and they never overlook the opportunity to tell how utterly foolish, idiotic and unsound are the efforts of labor to progress. They are expert liars and manipulators of words, facts and figures, and never a chance is overlooked by them to make it appear that labor—organized or unorganized—is solely responsible for anything out of joint in this best of all possible worlds. They prove to their own satisfaction, and that of Business Triumphant, that on labor has been placed a curse—the curse meaning that while all the rest of society may progress labor must stand still or go back. Raising wages or shortening hours is an abomination that has caused all the troubles the world suffers, and the only possible cure for what ails society is to wipe out all the progress made by labor and bring into being again the 24-hour day and wages so low as to make it necessary for not only the man and wife to work, but for the children also to be employed. If the reader thinks the above statements far-fetched, then read, as we do, all the publications issued by and for the employers of great hordes of men, women and children, and be convinced.

*The Railroad Telegrapher*.

### Warder's Review

#### A Case of the Pot Calling the Kettle Black

Writing on, and against, Fascism in *Foreign Affairs*, Count Carlo Sforza declares Signor Mussolini for "these last two years to have affected to regard Machiavelli as his master in political science." This is not said in criticism of the leader of the Black Shirts, however; the former Minister of Foreign Affairs of Italy himself believes the Florentine statesman of the Sixteenth Century to have been his country's "most eminent political thinker." He is rather of the opinion that Signor Mussolini has "in reality understood extremely little of that deep and unflinching thinker."\*)

The real trouble is, he has dared to draw conclusions from the theories of Machiavelli at variance with those the men of the old school in Italy drew from the same source. Cavour as well as Mus-

\*) British nationalist weekly. Ed. May 28.

\*) Sforza, Italy and Fascism, *Foreign Affairs*, an American Quarterly Review, April, 1925, p. 370.



solini, and all their greater and lesser satellites, are true protagonists of Machiavellism, of which the great Bishop von Ketteler said "it is a statecraft without God, a statecraft without religion, a statecraft without morality, a statecraft of a purely calculating kind, aiming at proximate expediency, making use of all, even the most immoral means, for the purpose of obtaining to that end."

Machiavelli's "Prince" is in fact the tutor of modern statesmen; and their League of Nations, World Court and Hague Tribunal will, in the end, avail them little, because these institutions are built on sand. They are founded in utilitarian motives, adopted according to the circumscribed limits of human insight and understanding, without consideration for the eternal principles of morality, of justice and truth.

### Declare War on Birth Control!

Birth control must henceforth be met in the open and fought as a moral plague energetically and wholeheartedly. If that is not done, we may live to see the day on which its proponents will demand that its precepts be written into the constitutions of our States. They are even now insisting that the breeding of the human species must be artificially controlled, and, of course, in their estimation it is only the State which can control such things "in the interest of humanity," as they say.

*Unity*, a journal of religious democracy, in an article printed shortly after the recent birth control conference, held in New York, declared it was shown "that the increase of population is fast becoming a matter of such urgency as to revive the doctrine of Malthus and to justify the dubbing of the birth control movement as a neo-Malthusian movement." Having referred to Professor East's book, "Mankind at the Crossroads," which is said to give the best presentation "of the crisis now confronting the world," the article contends there is no way to meet the saturation point of population, which the world is supposed to reach before the year 2000, "except by the systematic application of birth control methods."

The birth controllers are, moreover, not satisfied with controlling the quantity of human beings to be born into this world, they also wish to determine the quality through their methods. The birth-control movement "seeks not merely to escape over-crowding a population," says the article in *Unity*, "but the improvement in the quality of the physical, moral and spiritual character of the individual." "From the birth control point of view," they say, "the large family is just as undesirable in prosperous New Zealand as in struggling Russia, in empty Canada as in crowded China." When it comes to proving these contentions, we find merely this one statement: "The worn-out mother and the neglected child lead to ills innumerable, which can alone be avoided by the limitation of the family."

That it is possible to avoid both, worn-out mothers and neglected children, by other methods

than those of birth control, seems never to occur to these people. Nevertheless, *Unity* claims that "birth control is neither a fad nor a fanaticism, but one of the greatest and most pressing of all movements for human welfare and happiness." Since this claim is acknowledged widely, we contend it should be met and combatted as one fights a contagion. The theologian, the moralist, the biologist, the physician, and the sociologist, all must combine to demonstrate what a terrible evil Margaret Sanger is trying to foist upon the American people. The very fact that this "Journal of the Religion of Democracy" declares it to be doubtful "if any woman of our time, or for many centuries past, will be longer or more gratefully remembered by humankind than Margaret Sanger," proves the mental aberration and moral turpitude to have progressed farther than those who would rather not occupy themselves with this question seem to realize.

### Providing for Seasonal Workers

The Catholics of England pay much greater attention to the seasonal workers than we do in our country. They have long been interested in the hop-pickers, while more recently the Cambridge University Catholic Fruit Pickers Mission was successfully inaugurated at Wisbech. The staff last year consisted of Fr. Vincent McNabb, O. P., Fr. Dominic Hugo, O. P., Rev. John Lopes, Cambridge University Catholic Chaplain, three Sisters of Charity of St. Vincent de Paul and six laymen. In addition three Priests from St. Edmund's House in Cambridge helped during the week-ends. The report on this activity, recently published, says that at their headquarters a chapel and canteen were established; besides a children's Creche under the care of the Sisters, whose devoted work both there and in visiting the various farms insured the success of the work. Furthermore, Fr. Herbert Vaughan, and the Fathers of the Catholic Missionary Society, placed a motor van at the disposal of the Fruit Pickers Mission, which served many purposes and on Sunday became a traveling chapel, thus enabling Holy Mass to be provided at four outlying farms. Fr. Dominic Hugo, O. P., also established a center at Long Sutton, in the diocese of Nottingham. "The response of the Catholic pickers," the report goes on, "was most encouraging, and many came back to the practice of religion and the reception of the Sacraments." The Mission was in touch with about six hundred Catholics, "but there are still many more on farms remote from the centers already opened up." It took in \$1100.00 to finance the endeavor, the money being raised through subscriptions and loans.

There are many, many opportunities of this kind in our country in all those states offering seasonal employment in fruit picking, canning, beet sugar culture, quarrying, etc., while we know of no concerted effort to meet the situation as our co-religionists in England have done.



## SOCIAL REVIEW

### CATHOLIC ACTION

With the consent of the ecclesiastical authorities, Catholic radio amateurs in Holland have formed an association in order to protect Catholic interests in this field.

The object is to make sure that the radio service will not be monopolised by persons of indifferent or even anti-religious tendencies, and also to use this new discovery as an agency for making Catholic doctrines more generally known. It is hoped, eventually, to establish a Catholic broadcasting station.

The Catholic Colored School at Grand Coteau, a rural community seventeen miles from Lafayette, La., recently celebrated the fiftieth anniversary of its foundation. The Sisters of the Sacred Heart opened the school a half century ago in the face of contrary public opinion; it has proven a boon to Colored Catholics and the community.

The *Colored Man's Friend* says that over twenty girls from Grand Coteau have entered the community of the Holy Family in New Orleans. This community of Colored Sisters has not received a like number of candidates from any other parish in the country.

The Federation of Catholic Agricultural Syndicates of the Orihuela diocese, Spain, is carrying out a vast irrigation project which will benefit 100,000 inhabitants of that district, one of the poorest in Spain, on account of lack of water. This federation is a part of the great Confederation of Catholic Farmers which extends its branches to every part of Spain.

The organization includes 54 other local federations, and the capital loaned by the Confederation to needy members amounts to 300 million pesetas, while the land divided among small land owners represents a value of 15 million pesetas. The Confederation has also founded numerous producers' and consumers' co-operative associations and is now undertaking further foundations on a national scale, chief among which is a butchers' association, the object of which is to reduce the price of meat throughout Spain.

Mr. C. F. Andrews, writing in the *Modern Review*, rejoices that the Roman Catholic Church has now thrown the whole weight of its influence throughout the world into the anti-opium campaign. He quotes a declaration at the Geneva Conference by Msgr. Beaupin, Secretary of the Catholic Students' Union, to the effect that an anti-opium campaign is organized with much detail within the Catholic Church, and that he was prepared to co-operate with all those who are working to the same end.

This is only an expression of opinion, but drastic action has already been taken by the Catholic Hierarchy of China against all Catholic Chinese who should cultivate, manufacture, or traffic in, opium, making the offence punishable with the refusal of the sacraments. Similar action," says *The Catholic Herald of India*, "may be expected in South America against growers of the cocoa plant."

### CRIME AND CRIMINALITY

Commissioner Burdette G. Lewis of the New Jersey State Department of Institutions and

Agencies, declared in an address before the annual conference of the Needlework Guild of America, held at Ocean Grove, N. J., that the cost of crime in the United States totaled \$3,500,000,000 annually, near half of which was paid by business firms as a result of criminal frauds. The remainder, he said, was paid by the taxpayers. The speaker urged efforts to decrease juvenile crime.

### ECONOMIC AND FINANCIAL CENTRALIZATION

The Royal Bank of Canada has taken over the Union Bank, which reduces the number of banking institutions in Canada to eleven, with 3,965 branches in Canada, in addition to which they have 24 branches in Newfoundland and 164 in foreign countries.

### DESERTING THE FARM

A survey by the Department of Agriculture discloses that agricultural workers, farm tenants and farm owners are flocking to cities in great numbers. On January 1, 1925, there were about 109,000 fewer hired laborers on farms than on January 1, 1924. There figures do not include migratory workers, but apply only to hired laborers who live on farms at least 30 days in the year.

Other figures show that thousands of farm tenants and farm owners and their families have left the farms.

### SOCIAL STUDY

From August 1st to 31st, a Summer Conference on economic, political, racial and international problems is being held on the Campus of Olivet College, Olivet, Mich., under the auspices of the Fellowship for a Christian Social Order.

The Conference will be conducted throughout on a basis of the discussion method. A serious effort will be made to discover, within the general scope of the conference, just what are the real perplexities and difficulties of the persons assembled. Around these actual problems of the group the discussion will be concentrated. No program of set speeches has been arranged in advance.

### BIRTH CONTROL

Conducting a study of "normal sex life" the Bureau of Social Hygiene obtained anonymous answers regarding birth control from a thousand "well educated American women, mostly college graduates." Nearly three-fourths approved of birth control and practiced it, says *The Survey*. "The 730 women practicing birth control (the bulk of the group being thirty years old), averaged two and a half pregnancies each. Those who did not practice birth control averaged a little more than one and a half pregnancies apiece. The higher the education the greater the endorsement of the practice and the fewer the children. This may have been due to later marriages among the college graduates. As far as happiness in marriage went—87 per cent reported happy marriages—the presence or ab-



sence of birth control did not appear to affect this report either favorably or unfavorably."

"This rather general use of preventives is no surprise," *The Survey* continues, "but it is surprising that these are our first trustworthy figures on the extent of the practice."

#### PACIFISM

The British Miners' Conference, recently held at Scarborough, adopted a motion condemning war and declaring that the workers were used as pawns in the game. It called on the Miners' Federation to give a formal mandate to the Miners' International to declare a strike in the mines of the whole world in the event of a situation arising whereby any of the nations might become involved in war.

Mr. A. J. Cook, one of the delegates, said they wanted an international that would be effective. This was a strike resolution. It meant not a gun, not a man, not a ton of coals if war were threatened. The labor movement must no longer be divided. There must be co-ordination politically and industrially on this question. It was better to be patriots to their class than to the country they were born in.

#### PROFITS

The annual report of the American Thread Company for the year ended March 31, 1925, shows net profit of \$1,017,325, after all expenses and reserves for depreciation, taxes and inventory adjustments. This compares with net profit of \$1,501,544 in the previous fiscal year. After payment of preferred and common dividends, and provisions for the pension fund, the company reported a surplus of \$29,660 for the year against \$82,317 in the previous year. The profit and loss surplus on March 31, 1925, aggregated \$2,241,932, against \$2,744,272 on the same date last year.

The net profit for the last fiscal year, after preferred dividend requirements, was equal to 64 cents a share earned on the 1,200,000 shares of common stock of \$10 a share par value outstanding. In the previous year the company reported earnings equal to \$1.05 a share on the common stock.

#### COAL INDUSTRY

In a speech before the American Academy of Political Science F. R. Wadleigh, a New York coal magnate, said he believed the coal industry of this country is far behind other large industries in endeavoring to bring about a permanent and satisfactory solution of labor problems and more healthy conditions in the industry.

Mr. Wadleigh thinks these ideas must be considered with respect to co-operation of owners and operators among themselves and with labor and the public. "Permanently healthy conditions in the coal industry cannot be brought about," he says, "without the assistance of the consuming public, with its public opinion value in settling labor problems as well as in other directions."

#### PARLIAMENTARISM.

The extraordinary session of the legislature of New York State called by Governor Smith to enact a parks appropriation bill free from supervision and control of the Land Board assembled on June 22nd and adjourned on June 26th. "Instead of

enacting the bill desired by the Governor," writes the *New York Federation of Labor Bulletin*, "the legislature re-enacted virtually the same bill passed by the regular session—a bill which was vetoed by the Governor because it enabled fox-hunting millionaires to prevent development of public parks in their neighborhood by making delaying appeals to the Land Board, which was set up over the Regional Parks Commissions and State Parks Council as an overlord to hear appeals from their decisions as to purchases and locations of park sites."

Governor Smith promptly vetoed the product of the extraordinary session on June 26th, saying in his message: "This is practically the same bill which was vetoed at the regular session. The same reasons which led me to veto the bill then lead me to do the same thing now. This bill (Senate Int. No. 1, print No. 4) does not carry out the provisions of the bond issue proposal creating the Unified State Park System voted by the people by a million majority last fall. It introduces politics, delay and improper influences into the park program."

#### WORKERS' EDUCATION

William Ross, a machinist of Baltimore, will go to Ruskin College, Oxford, England, and Horst Berenz, wood turner from the Free City of Danzig, will attend Brookwood Labor College at Katonah as a result of plans approved by the Workers' Education Bureau.

The Machinists' Union of Baltimore will finance Ross' trip but his expenses while studying will be paid by the host institution, as Brookwood will pay for Berenz' expenses while here.

The annual budget of the Workers' Education Bureau of America has been assured by the pledges of 41 labor unions to levy a tax of one-half cent per member to complete the \$50,000 budget.

As a result of this action the Bureau intends to launch a nation-wide educational campaign among working men and women; to organize study classes, arrange lecture courses and extend the general work of the bureau—all under the supervision of the American Federation of Labor. The Workers' Bookshelf, which already includes some 25 labor volumes, and the pamphlet series of the bureau will be enlarged.

#### MONOPOLIZATION AND MONOPOLIES

Completion of an \$8,000,000 merger of ice cream companies was announced in New York on July 18, in the formation of the General Ice Cream Corporation. The new company will take over ten large plants in New York State and will be the largest ice cream company operating in the State outside of New York City. The territory includes most of the important centres of New York State, with the exception of a stretch through Utica, Binghamton and Watertown. This territory is dominated by the Kirk-Maher Company, which also operates in Montreal. The Kirk-Maher Company, it was said, was expected soon to join the consolidation.



The new corporation will serve 500 cities and towns with an estimated population of 3,750,000. Interests behind the consolidation said that the merger will result in a well-balanced and co-ordinated business, controlling its own supply of milk products. They cited the tremendous growth in recent years in the ice cream business and said that the new corporation had a large expansion program under way. Besides ice cream, the corporation will manufacture and sell condensed milk and operate cold storage and milk gathering and distributing plants.

### HOME WORK

The Industrial Board of the Pennsylvania Department of Labor and Industry has approved the industrial housework regulations, under consideration for several months. The rules become effective September 1st. "It became necessary to develop such regulations," says a dispatch from Harrisburg, Pa., to the *New York Daily News Record*, "owing to the large number of violations of the provisions of the child labor and the woman's law, which were reported to the department by investigators especially employed to study the homework practice."

It was found that some manufacturers maintained no factories whatever, but employed women and children to do the necessary work in their homes without any supervision as to hours of labor, age of the worker, or the sanitary conditions of the home. . . . The regulations provide for a system of licensure of the employer, and place upon him the responsibility of investigating the sanitary condition of the home and the compliance with the provisions of the child labor and the woman's law.

### LEGAL MINIMUM WAGE

The second reading of the Agricultural Wages (Regulation) Bill, which provides for British agricultural workers a minimum wage of at least thirty shillings a week, was voted down in the House of Lords, when moved by the Marquess of Lincolnshire on behalf of the Liberals.

Lord Bledisloe (Parliamentary Secretary, Ministry of Agriculture) said that the main reason why the Government could not approve of this Bill was that only recently Parliament had passed an Agricultural Wages Act, which came into operation last autumn. On the whole, it was working admirably. Except for Suffolk, Norfolk, and Berkshire, where wages were 29s. per week, wages in every county in England and Wales were considerably higher than the suggested minimum; in some cases 42s. was reached.

The effect of the Bill would be to reduce wages in those districts. There was always a tendency for a minimum to become a maximum. If a standard was set up it would be dangerous from the point of view of other industries. The Government's view was that agricultural workers should receive the highest wage economically possible, but it was useless to fix a standard which all farmers could not afford to pay.

Agriculture was the most unsheltered industry in the country; to seek to shelter the workers in it would be to make it more difficult to raise rates of wages. In the west of England the proposed minimum would be unfavorably received by the workers themselves. Until the industry was far more prosperous than at present the Bill would have the opposite effect to that desired. Lord Olivier, Socialist, said the Labor Party could not support the Bill, which was rejected.

The Boston Central Labor Union has declared that the State Minimum Wage Board is a haven for "lame ducks" and should be abolished. The State Federation of Labor Convention will be urged to take the same position.

Under the law the Board must make public the names of firms that violate its awards. Recently a Boston newspaper refused to publish names and the court upheld this action. The Board has made no other attempt to give publicity to violators of its awards and the system of "public opinion," upon which the minimum wage law rests, has collapsed. Delegates to the Central Labor Union declared that the Board members are more interested in their "soft snaps" than in the workers' welfare, and that infractions of their orders are general throughout the state while thousands of young girls are working under deplorable conditions. Other delegates charged the commission with inaction, and lack of initiative and judgment.

"When the law was passed," says the A. F. L. News Service, "it was supposed to be the last word in social legislation."

### ORGANIZED LABOR

A newspaper dispatch from Washington, D. C., says the organization of the Union Labor Life Insurance Company, to be capitalized at \$2,000,000, was authorized July 21st at a meeting of general officers of all labor unions affiliated with the American Federation of Labor. Matthew Woll, vice-president of the Federation, was appointed president of the organizing committee, and George W. Perkins, International President Cigar Makers' Union, was named secretary. They will work with twenty-three officers of unions in assembling the stock subscription and getting the enterprise under way. Headquarters will be at Washington.

"All local unions are hereby warned," says the *New York State Federation of Labor Bulletin*, "not to take out group insurance with any insurance company until the A. F. of L. Insurance Co. is ready to issue such insurance policies."

In a debate on the check-off system during the Tri-District Convention of Coal Miners at Scranton, Pa., Tom Kennedy, General Secretary of the United Mine Workers, declared the coal owners had not hesitated to use spies through the hard coal country to persuade the men that the check-off would be a bad thing. In the Panther Creek Valley five of these spies had been unearthed, working for a Philadelphia detective agency. One of them was the secretary of the Tamaqua local. Scarcely had their names been published in the *Panther Creek News* when they "beat it" out of town, even leaving their personal belongings behind them. Through other sections the same trail of "paid employers' propaganda" had run, seeking to discredit the check-off demand in the minds of the miners.

On the same occasion President Lewis charged a conspiracy on the part of the big financial interests, through Rockefeller, Mellon and Schwab, to hurl the mining industry of the country into a low-wage and non-union condition. He emphasized in particular the aid and comfort which the Pennsylvania Railroad had given this conspiracy by discriminating in freight rates in favor of the non-union mines.



## Central-Blatt and Social Justice.

Als Monatschrift veröffentlicht von der Central-Stelle des Central-Vereins, 3835 Westminster Pl., St. Louis, Mo.

### Der Schlüssel zur Lösung der sozialen Frage II.

Die Gestaltung des politischen, wirtschaftlichen und sozialen Lebens entspricht ganz und gar der religiösen Einstellung eines Volkes. Wie könnte es auch anders sein? Das religiöse Leben ist das Fundament; der Boden, aus dem die wirtschaftliche, politische und soziale Bethätigung ein und desselben Menschen hervorgeht. Ist nun das religiöse Leben eines Volkes solidarisch, sozial eingestellt, so muß sich auch sein politisches, wirtschaftliches und soziales Leben solidarisch, sozial gestalten.

Mit dem Eintritt des Christenthums erfolgte daher auch eine Umgestaltung des politischen, wirtschaftlichen und sozialen Lebens. Ueberall erstand neues Leben; das Bild der Erde wurde erneuert. Und gerade weil den Christen der ersten Jahrhunderte, vor allem auch den Tauffschülern während ihrer Vorbereitungszeit, kaum andere Wahrheiten so eindringlich eingeschärft wurden, als diese beiden: 1) Zum ganzen Christus gehören auch die Christen; also ist der Christ auf Grund seines Gnadenlebens ein Glied, ein Stück gleichsam von Christus, ein „alter Christus“. 2) Die Eingliederung des Menschen in den ganzen Christus (d. h. in das göttliche Haupt Christus und seinen mystischen Leib, die Kirche) geschieht durch die heilige Taufe, darum gestaltete sich das Frömmigkeitsleben und der Gottesdienst nicht einfach zu einem Gebetsleben des Einzelnen, sondern des ganzen Organismus des mystischen Christus. „Einmütig erhoben sie ihre Stimme zu Gott (Apg. IV, 24.) und priesen einmütig, aus einem Munde Gott, den Vater unseres Herrn Jesus Christus“ (Röm. 15, 6). Dieses freudige Bewußtsein, „nicht mehr Jude oder Heide, nicht mehr Knecht oder Freier . . . zu sein, sondern eins in Jesus Christus, und in ihm und durch ihn eins miteinander“, das mußte auch hinausdringen in das öffentliche Leben, das politische, wirtschaftliche und soziale. Und so ist — unter Wahrung des Eigenthums des Einzelnen — aus dieser Menschenverbrüderung in Christus ein heiliger, religiöser Liebeskommunismus entstanden, so einzig schön, so herrlich, daß er selbst eine blutgierige Heidentwelt mit Bewunderung für das „neue Geschlecht“ erfüllte und ihr die begeisterten Worte auf die Zunge nöthigte: „Seht, wie sie einander lieben“.

„Seit den Tagen der Renaissance herrscht im Denken und Handeln der Völker ein großer Individualismus, ein Ueberfluß des Persönlichen. Auf politischem Gebiet hat er als Folge den Absolutismus, ein übermäßig gesteigertes Rationalitätsgefühl und die Revolution, auf wirtschaftlichem Gebiet den Kapitalismus hervorgerufen. Diesem individualistischen Zeitgeist entsprechend bevorzugt man im innern wie im äußern Frömmigkeitsleben nicht die Gemeinschaft, sondern die Absonderung; nicht das Öffentliche, sondern das Private; nicht das Gegen-

ständliche (Objektive), sondern das Subjektive; nicht das Ueberindividuelle, sondern das Individualistische. Entsprechend verengte sich das frühere gemeinschaftliche liturgische Gebet zu einem Pflichtgebet bestimmter Körperschaften; die antike allgemeine Theilnahme am Opferdienste wurde in der Auffassung der Gläubigen mehr und mehr zu einem besonderen Amtsdienst der Priesterschaft, das alte Gemeinschaftssymbol der Komunion wurde als umflammerndes und verpflichtendes Band nicht mehr so stark wie ehemals empfunden. Das Gebet des Volkes bei der heiligen Messe ist vielfach kein eigentlich gemeinsames liturgisches mehr, sondern hat sich in ein einzelpersönliches umgebogen. Zwischen Priester und Gläubigen, zwischen Altar und Kirchenschiff hat sich eine Abspaltung vollzogen. Wie sich die Gläubigen beim Gottesdienst vielfach verhalten, steht in keinem oder nur bedingungslosen Zusammenhang mit dem Gotteshause und mit der Handlung, die sie vor Augen haben. Manche, ja viele, pflegen, ohne sich des Nachbarn bewußt zu sein, nur ihre Privatfrömmigkeit; sondern sich mit ihrem Gott in der Vertraulichkeit ihres Herzens ab. Die Gemeinde, die dem heiligen Opfer bewohnt, spricht ihre frommen Gesinnungen, Gedanken, Gefühle, Wallungen in persönlichen, stillen Akten aus. Das Gebet hat für manche das Gemeinschaftsgepräge verloren, es ist in ihren Augen eine ausschließlich individuelle Aufgabe geworden. So manche sehen in ihrer Frömmigkeit ganz vom Kirchenjahr ab; sie möchten am liebsten in einer Privatkapelle beten und dort eine Andacht an die andere reihen; sie denken beim Beten stets nur an ihre eigene Seele. Der schöne Edelstein der Gemeinschaft ist damit für sie aus der Krone des liturgischen Betens und Opfers herausgebrochen.“ (Liturgia I, 2, S. 11).

Das ist — sagen wir's nur — das trübelige Bild, das sich heute vor unseren Augen kund thut, dessen Geist aber sicherlich nicht mit dem Geiste des „Erstgeborenen unter vielen Brüdern“ (Röm. 28, 29), der sich für alle dahingegeben hat, übereinstimmt; zugleich aber auch unwürdig ist derer, die durch das Eingliederungs sakrament, die heilige Taufe, den Geist der Gotteskindschaft und Verbrüderung in Christo Jesu erlangt, „in Liebe das Gepräge Gottes des (gemeinsamen) Vaters durch Jesus Christus“ (I. Kor. 12, 13), „an dem einen Brothe theilnehmen“ (I. Kor. 10, 17) und dadurch organisch mit Christus, mit der Kirche und miteinander verbunden sind.

Daher sagen auch alle katholischen Soziologen, daß die Erneuerung des religiösen Lebens die Vorbedingung zu einer sozialen Reform ist. Eine religiöse Erneuerung aber läßt sich nicht etwa erreichen durch Gründung oder Errichtung von Vereinen, durch Einführung neuer Andachten und Bruderschaften, die ältere, unpopulär gewordene verdrängen und ersetzen müssen, wie die Erfahrung lehrt. Im besten Fall wären das Palliativmittel. Da gilt das Wort Dr. Stephans: „Nicht zu viel äußerlich kurieren! Neues Blut ins Innere!“ Was noth thut, ist, das Gebets- und Frömmigkeitsleben des Volkes wieder solidarisch und gemeinschaftlich zu gestalten.



Das kann aber nur geschehen durch die Rückkehr zur aktiven Theilnahme aller an der Liturgie, die ja gemäß heiliger, göttlicher Stiftung wesentlich solidarisch, einverleibend und Gemeinschaftsgottesdienst ist. Daher schreibt der große Pius X. in seinem Motu proprio vom 23. Nov. 1903: „Die aktive Theilnahme der Gläubigen an den heiligen Mysterien und dem öffentlichen und feierlichen Gebet der Kirche (kurz: an der Liturgie) ist die erste und unerlässliche Quelle des echten christlichen Geistes“. Heilige, ernste, wichtige Worte aus dem Munde des „Ignis ardens“, des liturgisch eingestellten Papstes, dessen Heiligsprechung gewiß nur noch eine Frage der Zeit ist! Also: Die aktive Theilnahme an der (objektiv gesekten) heiligen Liturgie ist die erste und unerlässliche Quelle, aus der wir den Geist Christi schöpfen. Die Kirche ist eben der geheimnisvolle (von Mysterien erfüllte) Leib Christi. Und die Liturgie ist die naturgemäße Bethätigung dieses Leibes. Durch die Liturgie wird die Kirche in den Stand gesetzt, das gottmenschliche Leben ihres himmlischen Hauptes hier auf Erden weiterzuführen, dieses Leben mit dem Herzen ihrer Kinder hineinzutragen und sie so mit dem echten christlichen Geiste zu besetzen und zu durchdringen. — Nur müssen wir die Bedeutung des Wortes „Liturgie“ recht verstehen! Nicht etwa bloß Zeremonien, Gesang, kirchliche Formen. So heilig, so unzertrennlich von ihr, so nothwendig sie auch sein mögen, sie sind nur die „Ausdrucksformen der Liturgie“, ihre kostbare Fassung; der ehrwürdige Rahmen des göttlichen Meisterwerkes der Liturgie, d. h. der ersten und unerlässlichen Quelle, der Heilandsquelle, aus der wir durch aktive Theilnahme an ihr, mit Freuden den echten christlichen Geist, Geist und Leben Christi schöpfen. Was man nun für gewöhnlich „Liturgie“ nennt, ist in Wirklichkeit nur ihre äußere Form. Was aber hinter dieser Form liegt, ist Liturgie, und die ist ganz Wirklichkeit, göttliche Wirklichkeit. Und gerade damit befaßt sich die sogenannte „liturgische Bewegung“ der Gegenwart. Das Ziel der liturgischen Bewegung ist: Vertiefung und Erneuerung des religiösen Lebens auf dem Wege des Mysteriums, der Sakramente und vor allem des eucharistischen Opfers. Also: Geisteserneuerung durch die Liturgie! Und nur durch die Liturgie ist dies möglich. Nicht durch äußere Formen, und seien sie noch so heilig und ehrwürdig. Aber auch nicht durch Dogma, Recht und Sittenlehre. Denn diese können nie die Wurzel einer Religion sein, so auch nicht im Christenthum. Dogma, Recht und Sittenlehre erfassen den Menschen schon im Rahmen des Aukumenat (man denke an Konvertiten); sie sind vorbereitender Art, sie bahnen das göttliche Leben ein, schütten es und wirken es aus. Die Liturgie — die Feier und Ausübung der Erlösung durch Sakramente und Opfer — aber verleiht es, stellt es wieder her und vollendet es. Und gerade deshalb ist die aktive Theilnahme an ihr die erste und unerlässliche Quelle des echten christlichen Geistes, jenes Geistes, jener Erneuerung, die zuerst da sein muß, ehe wir an eine wirkliche Lösung der sozialen Frage denken können. Zum Vater, dem Urquell des ewigen

Lebens, durch Jesus Christus, den „Weg“ und das „Licht“. Zu Jesus Christus, dem Haupte und Erstgeborenen unter vielen Brüdern, durch die Kirche, Christi mystischen Leib. Zur Kirche, dem Reiche Gottes auf Erden, durch Anschluß an sie, den lebendigen und lebenspendenden göttlichen Organismus. Anschluß an die Kirche und ein stets zunehmendes Hineinwachsen und Verwachsen mit ihr, der „Gemeinschaft der Heiligen“, durch die heilige Liturgie.

Das Leben der Kirche muß — in seiner Fülle — Leben der Seele sein. Das Leben der Kirche aber ist Leben der „Gemeinschaft“, also solidarisches, soziales Leben. Dieses solidarische, soziale Leben wird mitgetheilt durch die Liturgie, die wesentlich solidarisch und sozial ist. Durch die aktive (N. B. die Bedeutung dieses Wortes!) Theilnahme an diesem solidarischen, sozialen Gemeinschaftsgottesdienst müssen nothgedrungen Wirkungen solidarischer, sozialer Natur hervorgehen; Wirkungen, die vom religiösen Leben, der Grundlage jeder anderen Bethätigung, übergreifen müssen auf das politische, wirtschaftliche und soziale Leben ein und desselben Menschen.

Das Volk, das sich im Laufe der Zeit so an das individualistische, private, abgesonderte Gebets- und Andachtsleben gewöhnt hat, daß es wähnt, in Gemeinschaft nicht andächtig beten zu können, wieder zu einer aktiven Theilnahme an der Liturgie, zu einer gemeinschaftlichen Feier derselben, zurückzuführen, ist allerdings keine leichte Aufgabe, die über Nacht erreicht wird. Aber unmöglich ist sie gewiß nicht. Für eine durchschlagende, dauernde politische, wirtschaftliche und soziale Reform ist sie die unerlässliche Vorbedingung. Es geben alle Soziologen zu, daß eine soziale Rekonstruktion nicht einfach in der Gelehrtenstube ausgearbeitet werden kann, sondern aus dem Volke selbst herauswachsen muß. Da gilt das Wort: „Nicht äußerer Zwang, sondern innerer Drang!“ Wie kann aber ein solidarisches — vom Gemeinschaftsgeist getragenes — Wirtschaftssystem aus einem Volke hervorgehen, dessen religiöses Leben individualistisch eingestellt ist?

Wie nun aber die Rückkehr bewerkstelligen? Auf jeden Fall wird's wenig nützen, zu lamentieren und die Hände über dem Kopf zusammenzuschlagen. Auch durch das Aufzählen der zahllosen Uebel der Gegenwart werden wir bitterwenig erreichen. Selbst das — besonders bei Versammlungen — vielgesprochene Wort: „Zurück zu Christus!“ — so richtig und wahr es ist — wird uns nicht vorwärtsbringen, solange wir dabei das nothwendige „Wie“ vergessen. Den rechten Weg hat uns der gottesleuchtete Pius X. gezeigt, als er beim Antritt seines Pontifikats den Wahlspruch gab: „Instituire omnia in Christo“. „Alles in Christus eingliedern, so daß Er als das Haupt gilt; dem All in Christus ein Haupt geben“. Zu diesem Haupte gehört auch der Leib, der mystische Leib Christi. Beide bilden eine organische Einheit, einen Organismus. Christus und die Kirche gehören zusammen. Beide bilden den einen, ganzen Christus. Diese Wahrheit, die eine der Grundwahrheiten des Christenthums ist, muß unserem Volke wieder Fleisch und Blut werden. Sie ist's heute nicht. Die Haltung des neuzeitlichen Menschen



ist individualistisch, es fehlt ihm das Bewußtsein der Gemeinschaft und deshalb auch die Bereitwilligkeit, mit und aus dieser Gemeinschaft zu leben.

Da gilt Pauli Wort an Timotheus: „Verkündige Gottes Wort, dränge es, mag es gelegen oder unlegen sein“ (II Tim. 4, 2). Ja, verkünden wir unserem Volke wieder die große Wahrheit vom mystischen Leibe Christi. Viele Sonntagsepisteln — zumal die paulinischen — (vgl. z. B. 5. Sonntag nach Erscheinung) dürften uns dabei nicht nur sein. Die vom Gemeinschaftsgeist durchwirkten, und deshalb dem individualistisch - eingestellten Menschen der Gegenwart so fremd klingenden Episteln, würden wieder verständlicher werden. Sagen wir nicht: „Das Volk versteht das nicht; das ist zu schwer für's Volk“. Woher kommt es denn, daß dem Volke die Wahrheit von der wirklichen Gegenwart Christi in der heiligen Eucharistie so geläufig ist? Wie soll man's erklären, daß das Urchristentum so ganz von der Wahrheit und Wirklichkeit des „mystischen Leibes Christi“ durchdrungen war und 12—15 Millionen Märtyrer der Verherrlichung des göttlichen Hauptes Christus zum Opfer brachte; daß eine Heidenwelt das Zeugnis ablegen mußte: „Seht, wie sie einander lieben.“

„Ein Leib! Ich bin für andere. Muß die anderen Glieder, die Brüder, lieben; lieben, weil sie für mich da sind und ich für sie; lieben, weil Glieder sich nicht hassen können; lieben, weil ich das andere Glied bin und das andere Glied mein Ich ist. Lieben, nicht bloß mit Worten, sondern in der That und Wahrheit; lieben in gegenseitiger Hingabe, in gegenseitigem Gebet, im gegenseitigen Gehorchen; so will ich ganz in den Leib hineinzuwachsen suchen, damit so die liturgische Gemeinschaft des Leibes Christi, der Kirche, in mir sich voll auswirke“. (Liturgia I. 2, S. 66).

„Christus und die Kirche“, das ist das Fundament. Ist dies gelegt, dann muß weitergebaut werden. Das Volk muß eingeführt werden in das Wesen und die Wirkungen der heiligen Liturgie. Schreibt Dr. Stephan: „Die Liturgie schafft echtes Christentum (ein Christentum mit Christus); das echte Christentum jedoch will nicht recht gedeihen und ist im Absterben, also fehlt die rechte Verbindung mit der Liturgie, und wir müssen, wenn wir echtes Christentum haben wollen, diese Verbindung herstellen. Deshalb müssen wir dem Volke die ganzen Schätze der Liturgie zugänglich machen, und wir müssen alle Gebiete der religiösen Volkserziehung in den Dienst der Liturgie stellen“. (In: „Christus in der Liturgie“, S. 43). Die Liturgie ist schon einmal „Lebensstil“ gewesen. Durch sie (als göttliches Mittel) ist die Welt christlich geworden. Durch sie — die Feier und Zuwendung der Erlösung — nur können wir die Welt im Christentum erneuern und erhalten.

Ferner müssen wir unser Volk wieder in das Mysticismus des Kirchenjahres einführen. „Das Kirchenjahr stellt das Werk der Erlösung in seinen Hauptereignissen dar zu dem Zweck, daß wir der Heilsthaten, die Gott durch Christus für uns gewirkt hat, und die ewige Bedeutung für uns haben, dankbar gedenken. Wir begehen im Kirchenjahr eine fortlaufende Ge-

dächtnisfeier. Indem wir aber in heiliger Gemeinschaft dieser großen Heilsthaten „gedenken“, vollzieht sich etwas ganz wunderbares: das Ereignis, das wir feiern, wird unter uns wieder gnadevolle Gegenwart“. (P. Simon Strider „Bericht der liturgischen Priestertagung“, Sept. 1924). Die Feste, die wir im Laufe des Kirchenjahres feiern sind mehr als bloße Erinnerung an hl. Ereignisse, die sich vor 1900 Jahren zugetragen. Sie sind Erneuerung, eine Gegenwartigsetzung und betreffenden Heilsgeheimnisses und der Heilsgnade. Daher singt die Kirche mit Recht an ihren Festen — und das gilt wörtlich als Gegenwart — „Gedie heute ist Christus geboren, erschienen u.s.w. Die Gegenwartigsetzung und Zuwendung einer Heilsthats vollzieht sich in besonderer Weise (wenn auch nicht ausschließlich) in der hl. Eucharistiefeier. 365 mal während des kirchlichen Jahres erhebt sich in ihrer ganzen göttlichen Herrlichkeit die eucharistische Gedenksonne am Himmel der Kirche. Immer die gleiche und dennoch — wie auch die Sonne der Natur — 365 mal neu in ihren göttlichen und vergöttlichenden Wirkungen. Diese großen, bedeutungsvollen Wahrheiten — die hier nur kurz angedeutet werden können — müssen wieder Gemeingut unseres Volkes werden und das ganze Denken und Fühlen unseres Volkes erfassen. Dann wird's wieder Frühling werden im christlichen Volksleben; aus alten Quellen wird neue Kraft hervorsprudeln.

Die erste und unerläßlichste Quelle des echten christlichen Geistes ist die aktive Theilnahme an der Liturgie. Weil aber das heilige Opfer, die Erneuerung und Gegenwartigsetzung des ewigen Opfers am Kreuze, Herz und Centrum aller Liturgie ist, deshalb ist es unumgänglich notwendig, das Volk zur wirklichen Betheiligung, zur aktiven Theilnahme an der hochheiligen Opferfeier anzuleiten. Daß auch das Wort Pius X: „Ihr sollt nicht nur in der Messe beten, ihr sollt die Messe beten“. Also: Betet! Daß die wirkliche Betheiligung der Gläubigen auch heute wieder ein dringender Wunsch der Kirche ist, hat noch jüngst der heilige Vater Pius XI. in einem Briefe an Kardinal Visconti ausgesprochen. Wie sehr ihm persönlich die aktive Betheiligung der Gläubigen am Herzen liegt, bewies er zudem beim großen eucharistischen Kongreß zu Rom im Mai 1922, da er aus eigenem Antrieb bei der mitternächtlichen Papstmesse in St. Peter die weit über 10.000 zählende Gläubigen zum Antwort auf seine priesterlichen Gebete zu bewegen wußte.

Legen wir Hand ans Werk, vertrauend auf die Kraft des vom Weltheiland und Welterneuerer uns gegebenen göttlichen Heilmittels, der hl. Liturgie. Diese lebenspendende Quelle hat schon einmal die Welt bis ins tiefste Elend herabgesunkene Welt gerettet und erneuert. Der schwerleidenden und nach Ersterkraft dürstenden Menschheit von heute kann wir gleiche Hilfe gebracht werden. Wie? Indem wir zurückführen zur ersten und unerläßlichen Quelle, aus der der echte christliche Geist fließt, zur hl. Liturgie und sie dort reichlich trinken lassen.

(Schluß auf S. 179)



# Blätter für die Geschichte der deutschen Katholiken Amerikas

Umfänge der Benediktiner-Missionen im  
Kanas Territorium (1855-1857).

Originalkorrespondenz aus dem Archiv der Erzabtei  
St. Vincent, Pa.)

Mitgetheilt von P. Felix Fellner,  
O. S. B.

(Schluß. \*)

„Ich hoffe, ich werde in kurzer Zeit eine Gemeinde  
einander haben. Ich kenne 5 brave deutsche Fa-  
men in Missouri, welche diesen Herbst hieher siedeln  
werden und heute, wie ich heimkam, waren zwei Män-  
aus Indiana hier, um sich anzukaufen. Bis jetzt  
haben nur drei katholische Familien in der Stadt  
siedelt und daher kann man sich leicht eine Vorstellung  
von den pfarrlichen Einkünften machen. Ich habe  
sich hier bin 50 Cents für eine Messe und einen  
dar für eine Taufe erhalten. Aber nun werden  
fragen: wenn es so mit den Einnahmen aussieht,  
wird dann gelebt, Lotten gekauft und gebaut?  
Leute hier herum haben (auch Nichtkatholiken)  
700 Dollars zum Kirchen- und Hausbau unter-  
leben und der Bischof hat mir 500 dazu verspro-  
, auch schon 150 gegeben, und wenn ich in Ver-  
nheit komme, kann ich mich an ihn wenden. Auch  
Lotten brauche ich die erste Hälfte erst den 1. Okt.  
die andere Hälfte den 1. April zu bezahlen. Mit  
Bauen halte ich es so: ich errichte jetzt ein Ge-  
de 70 Fuß lang. Davon benutze ich 30 Fuß in  
Zimmern mit der aus Steinen aufgemauerten  
Indflur für Küche und Keller und den halb-  
eten Boden für Schlafstuben, groß genug, um zwei  
Lester und wenigstens 4 Brüder bequem unterzu-  
gen. Der ganze übrige Raum, 40 Fuß lang,  
bt ohne Mittelboden und Scheidewände und wird  
ere Kirche sein, bis wir einmal im stande sein wer-  
, eine stattliche Kirche zu bauen. Dann wird von  
jetzigen Gebäude noch ein Flügel 80 Fuß nach  
östlichen Ende der Küche aufgeführt, der jetzige  
chenraum durch Scheidewände in Wohnungen ver-  
ndelt und ein Klösterchen steht da, wie man es nur  
ischen mag. . . . Der Bischof hat schon verspro-  
und es mir jetzt wiederholt, daß, wenn der S. S.  
t mich hier als Benediktiner schalten und walten  
t, zum Aufblühen einer Klösterlichen Anstalt con-  
tiert und beihilft, er nicht einmal einen Deed für  
Kirche und andere Kirchen, die wir noch in un-  
em Distrikte bauen möchten, beansprucht und uns  
Seelforge wenigstens für dieses County übergibt.  
habe deswegen auch schon die Bonds für die Lotten  
mich zu machen angeordnet, N. B. „to have and  
hold them in trust for the Benedictine Society.“

„Sie sehen also, mein verehrtester Pater Abbas,  
wir, d. h. der Herr Bischof und ich, uns noch nicht

\*) Diese letzte Hälfte der Mittheilungen Pater Felix  
Fellners hebt mit der Fortsetzung des Briefes an, den  
Pater Heinrich Lemke unterm 28. August 1856 aus  
Doniphan an Abt Bonifaz Wimmer in St. Vincenz rich-  
te. D. R.

haben abschrecken lassen, hier eine kleine Anstalt unter  
der Fahne des hl. Benedikt zu beginnen. . . .“

Mit aller Liebe und Hochachtung  
Ihr gehorsamster

P. Heinrich.

„P. S. Aug. 30.

„P. S. Mein Hausbau liegt darnieder, denn alle  
Arbeitsleute sind theils dabongelaufen, theils in den  
Krieg gezogen. Es sieht überhaupt hier jetzt sehr be-  
denklich aus. Ich habe heute fernen Kanonendonner  
gehört. Gerüchte gibt es genug, aber Bestimmtes  
weiß ich nichts. Wenn Sie diesen Brief bekommen,  
werden Sie aus den Zeitungen mehr wissen, als ich  
selber jetzt weiß. Alles rennet, rettet, flüchtet. Ich  
bleibe aber auf meinem Posten. Ich glaube übrigens  
auch nicht, daß wir hier etwas zu fürchten haben. Der  
Kampf wird um Lecompton herum ausgefochten. Ich  
sah dieses vorher, darum bin ich auch nicht hingegan-  
gen, wie mir der Bischof die Wahl zwischen diesem  
und jenem Plage ließ.“

Doch nicht P. Heinrich Lemke sollte der erste Su-  
perior der Benediktiner-Missionen in Kanas werden,  
sondern P. Augustin Wirth. Es scheint, dem Abte  
von St. Vincent schwebte dabei der Plan vor, auf  
dem soeben erworbenen Grund und Boden eine Er-  
ziehungsanstalt ähnlich der in dem Mutterkloster zu  
errichten. Daß Pater Heinrich für ein solches Un-  
ternehmen nicht geeignet war, das mußte er selbst nur  
zu gut. P. Augustin hatte als ersten Genossen den  
P. Casimir Seib, der eben die theologischen Studien  
vollendet hatte, aber noch nicht zum Priester geweiht  
war. Er sollte der erste Benediktiner werden, dem  
diese Würde in dem Territorium zutheil wurde.  
P. Augustin berichtet über dieses an seinen Abt:

Leavenworth City, K. T., 16 April, 1857.

Rt. Rev. Sir:

“We arrived in this city on Holy Thursday in the  
evening at ten o'clock. The bishop was already in  
bed, but when he heard that we had arrived, he got  
up and went over to the priests' house and wel-  
comed us. On Good Friday and Holy Saturday  
there were no ceremonies, because we had not  
everything that was necessary. On Easterday we  
had Pontifical High Mass, I was assistant priest and  
Brother Casimir, master of ceremonies. On Satur-  
day the bishop sent word to Father Henry to come  
down as soon as possible. He arrived on Sunday  
evening. We welcomed him and he made his plans  
known to the bishop and to me. . . the bishop said  
we both should go to Doniphan and F. Henry to  
Lecompton. Bro. Casimir will be ordained on the  
second Sunday after Easter and after his ordina-  
tion we both will go to Doniphan. I went with  
F. Henry to look at the place. I like it well and  
told the bishop that I will accept it. There is no  
large congregation there as yet (21 families). It  
is well adapted for a College; we have 12 lots  
there, but no farm. . . .“

Mehrere Briefe der Pioniere und des Hochw.  
Bischofs zeigen an, daß alle wünschten, daß der Abt



von St. Vincent selbst die Plätze besuche, um das Werk zu fördern.

So z. B. schrieb der eben genannte Hochwste Ordinarius:

Leavenworth, K. T., June 11, 1857.

"In your very kind favor you made me hope that by next fall you would be able to give me two more priests. I am very anxious to see you and to have a fair discussion on Kansas matters. My impression is that Kansas will be an immense field for missionary labor; your fathers are well calculated for it, and as far as it will depend upon me, I shall by all means of my power, help them along. . ."

Im Herbst 1857 besuchte denn auch der Hochwst. Abt Bonifaz die neue Gründung und er schrieb darüber an S. Majestät den König Ludwig I., seinen großen Gönner in Bayern, aus dem

Priorat Carrolltown, Cambria County, Pa.,  
7. Dezember 1857.

„Nachdem ich zuletzt noch meine Brüder um mich in St. Ludwig (jetzt St. John's Abbey, Minn.) versammelt und die nöthig scheinenden Maßregeln zum Gedeihen dieser neuen Anstalten getroffen hatte, kehrte ich wieder nach St. Paul zurück, um dort auch den Diözesanadministrator (siehe vacante) Mr. Rabour davon in Kenntniß zu setzen, und fuhr dann den Mississippi wieder hinunter bis Dubuque, nahm dann die Central-Missouri Eisenbahn bis St. Louis und ging von dort wieder bis Jefferson City auf der Eisenbahn und dann 475 Meilen auf dem Missouri-Strome hinauf nach Kansas. Das Dampfboot war voll Passagieren; ich mußte die vier Nächte immer auf dem Fußboden schlafen. Der Fluß ist sehr reißend, das Fahrwasser sehr unsicher, von zwei Fuß bis zu 30, ja 70 Fuß abwechselnd; die Ufer sind flach, bewaldet, ohne Abwechslung und ohne Reiz. Von Zeit zu Zeit mahnt das Brack eines gestrandeten oder gesunkenen Dampfbootes an die nahe Wahrscheinlichkeit eines ähnlichen Unglücks. Wir kamen jedoch glücklich am 2. Nov. in Leavenworth an, wo ich noch nachts 12 Uhr den Bischof um Herberge angehen mußte. Er ist ein durch die Revolution aus Rom vertriebener Jesuit, Namens Miede, ein Savoyard, der alles Gebiet zwischen Kalifornien und Neumexiko, Texas und Canada, westlich vom Missouri unter seiner bischöflichen Aufsicht und nur ein Duzend Priester, darunter drei Benediktiner, zur Verfügung hat. Da die Jahreszeit schon rauh war, fuhr ich schon den anderen Tag nach Doniphan, nahe an der Grenze von Nebraska, am Missouri ab, und kam um 1/2 8 Uhr nachts dort an — zur großen Freude meiner Mitbrüder, die mich so spät im Jahre nicht mehr erwarteten. Das Städtchen ist ganz neu. Wir haben 12 Stadtbauplätze dort als Eigenthum, in einem Stücke, jedoch durch eine Allee durchschnitten, sonst aber auf vier Seiten von Straßen eingeschlossen. Sie sind 44' breit und 144' lang auf einer mäßigen Anhöhe, mit herrlicher Aussicht auf den Strom, und links vom Flusse, über die Wälder von Missouri, rechts über die unabsehbaren, holzlosen Flächen von Kansas. Unser Haus kostete \$2500, wovon \$300 noch nicht bezahlt sind, ist 72 Fuß lang, wird zur Hälfte als Kirche verwendet, und ist wohnlich eingerichtet. Noch fehlt ein Brunnen. 10 Mei-

len von der Stadt besitzen wir 320 Acres Land, das der Prior, P. Augustin Wirth, kürzlich auch schon bezahlt hat mit \$400. Kirchen und förmliche Gemeinde haben wir dort noch nicht — die Leute sind noch sehr vertheilt und zerstreut; der Missionsdienst ist daher sehr schwer und gefährlich, weil auf den Prairien die Richtung leicht verfehlt werden kann. P. Heinrich Lemke verirrete sich einstens und wurde nur durch ein Art Wunder vom Tode gerettet. Das Land ist sehr fruchtbar, aber nicht gesund, und voll giftigen Ungediebers; P. Casimir tödtete im eignen Hause eine mächtige Klapperschlange. Ich blieb nur vier Tage, bis ich gesehen und erfahren, was ich wissen wollte, ging dann wieder nach Leavenworth und über St. Louis und Cincinnati nach St. Vincent zurück."

Nachdem P. Augustin Wirth zum Superior der Missionen in Kansas ernannt worden war, dankte P. Heinrich Lemke wieder an seine Rückkehr nach Pennsylvanien, wo er noch aus seiner Zeit vor dem Eintritt in den Orden in verschiedene Unternehmungen verwickelt war. Gegen Ende des Jahres 1857 trat er diese Heimreise an und entkam nur mit knapper Noth einem Schiffbruch auf dem Missouri. Er schrieb über dieses Abenteuer an seinen Obern wie folgt:

den 6. Nov. 1857.

Hochw. Herr Prälat!

„Ich schreibe jetzt, daß Sie meinetwegen nicht in Sorge sind, wenn Sie vielleicht von den Mitbrüder in Doniphan die Nachricht erhalten, daß ich von dort schon vor 8 Tagen abgereist bin, jetzt aber noch nicht weiß, ob ich zurückkehren oder meine Reise fortsetzen soll; auch mögen Sie vielleicht in Zeitungen lesen von Steamboat accidents auf dem Missouri, denn innerhalb der letzten 2 Wochen ist eins aufgepöngt, ein gesunken und 6—8 stecken zwischen hier und St. Joseph im Eise oder auf Sandbänken; zu den letzteren gehören wir, sind vollkommen eingefroren etliche 2 Meilen unterhalb Kansas City. Alle anderen Passagiere haben sich zerstreut. Ich mußte nicht wohnen, denn ich nahm nicht genug Geld mit (nur 14 Dollars, wovon bereits 9 gegangen sind), auch gestattet meine Gesundheit nicht, auf offenem Farnwege tagelang über unwegsame Wege geschleift zu werden. Ich halte mich hier in einem armseligen Landwirthshaus auf, bis eine Möglichkeit sein wird, ans andere Flußufer zu kommen. Da ist es nur 7 bis 8 Meilen bis Independence, wo mein alter Freund Rev. J. Donnelly wohnt und von wo reguläre Wagen nach Jefferson City gehen. Father D. wird mir schon Gebotstrecken, daß ich weiter kommen kann, entweder vorwärts oder rückwärts. Ich denke, ich werde die letztere Alternative ergreifen müssen, obgleich die Rückreise mit größeren Beschwerden verbunden sein wird. Doch kommt Zeit kommt Rath."

„Mit den claims ist alles in Richtigkeit, das Gebezahlt und die gehörigen Certificate von der Landoffice ausgefertigt; das Geld hat aber geborgt werden müssen. Wenn mich diese Angelegenheit nicht aufgehalten hätte, so wäre ich jetzt wohl in der warmen Zelle in St. Vincent."

Ihr gehorsamster

P. Heinrich.



## Subjected to an Acid Test.

### I

The dire consequences of the Reformation, which has made of Germany a house divided against itself, weakening the structure of both the old and the new empire, the one reared on the foundation laid by St. Boniface and Charlemagne, and the other forced into being by Bismarck, followed the Germans coming to our country across the ocean. Strangers in a new world, the immigrants, speaking the German language, were filled with the spirit of intolerance towards those not of their own religious belief, which the first reformers had imbued in their followers with, and which the rulers, once that nefarious principle, *cuius regio, illius religio*, had come to be accepted as the law of the empire, had practiced to excess. Konrad Weiser, who exerted so great an influence over the Germans, and who for that reason was able to render such distinguished services both to the British and a number of the colonies, is praised by many historians for his fine qualities. The daughter of one of the "poor Palatines" sent over by Queen Anne to her colony of New York, he was decidedly ill-disposed toward Catholicism, adding, perhaps, the Catholic Church responsible for the fate which had befallen his people in their native land "under Louis XIV. and under their own Jesuit-ridden princes," as Lucy Forney Livingston expresses it.\*) Moreover, when the Palatines were harassed by the Indians in their new homes, the hated Jesuits were once more named. Friedrich Kapp relates: "In the year 1666, the French and Indians, led by a Jesuit Peter Bourne, drove through the (Mohawk) valley as far as Albany and Schenectady, destroying and robbing whatever they could, killing and scalping those who fell into their hands, committing every possible atrocity."\*\*) However, when Weiser on his part turned his back on the Moravians and joined the Lutherans, the former are said by his son-in-law, Friedrich Melchior Muehlenberg, of the distinguished Lutheran family of that name, to have refused to "pray him to death."\*\*\*) Whether Kapp, a "Forty-eighter" with little love for any church, is justified in stating that the blame for the religious life existing among the Germans in the Colonies in the eighteenth century rests primarily with the Lutherans, we can not say. But he is undoubtedly correct, when he states that "in spite of the common enmity, they labored against each other like bitter enemies, so that even in the heat of the religious struggle the hatred among Catholics and Protestants did not have acted more destructively or more poisonously than the fury of the Protestant denominations in America among and against each other."†) The Revolution, which found most of the Ger-

man colonists in opposition to the British crown, undoubtedly helped to overcome this intolerance; while those Germans and their descendants, who went forth to occupy lands in the wilderness, were forced to make the same concessions the Calvinists made, regarding whom Theodore Roosevelt says: "They disliked Anglicanism as much as they abhorred and despised Romanism—theoretically at least, for practically then as now frontiersmen were liberal to one another's religious opinions, and the staunch friend and good hunter might follow whatever creed he wished, provided he did not intrude it on others."††)

Other factors may have assisted in quenching the old spirit of strife, born of the Reformation, and as far as it was directed against the Catholic Church, "sanctified" by Luther with the prayer: "May the Lord imbue you with hate of the Pope." We hear little of it after 1800 and until the arrival of a new generation of German immigrants. With their coming the injury suffered by all of the established churches in the old empire and religion in general, made itself felt at once. Many of the immigrants, even if they were not outspoken atheists, were glad to escape church affiliation in their new homes. Others had been deeply imbued with the doctrines of rationalism, and so they quarreled with their more orthodox brethren. Neither of these two groups co-operated with their co-religionists of the native German stock, whose churches had by this time become Americanized, using the English language. Occasionally the Catholic Church was attacked, while a common enemy held them all up to ridicule and thereby undoubtedly helped to mitigate the old religious intolerance. The men who had in one way or another participated in the uprisings of 1830 or 1848 came to America as the exponents of radical doctrines, attacking so savagely that the Germans were at once split into two great factions, the Greys and the Greens. The former were the men of the old conservative stock, the latter the radicals who had just arrived. Their scorn and contempt on discovering that those of their countrymen who had come here before them, as well as many of those who had arrived with them, had remained untouched by what they pleased to call "the great ideas of the time," knew no bounds. These exiles had left behind every thought of God and religion; some were disciples of crass materialism, as preached by Moleschott or Buechner, others swore by Hegel, Feuerbach, Strauss, or even by Weitling, the communist, or Karl Marx. Since they had been prevented from carrying on their warfare against religion and the churches as ruthlessly in Germany and Austria as they would have wished to, hampered by censorship and the law which denied them the right of assembly, they seemed furiously anxious to make up for lost time after coming to America. One may say, these men fell on everything Christian and everybody professing Christianity, reserving their most vicious at-

\*) In German Religious Life in Colonial Times, Philadelphia, 1906, P. 55.

\*) Geschichte der Deutschen im Staate New York. 3 N. Y., 1869, P. 160. \*\*\*) Kapp, F., L. c., P. 142.

\*) Kapp F., Die Deutschen im Staate New York während des 18 Jahrhr. New York, 1884, P. 197.

††) Roosevelt, T. Winning of the West. New York, 1900, Part 3, P. 100.



tacks for the Catholic Church, the priesthood and those of their countrymen who would continue in the exercise of their Catholic religion. The very symbol of Christianity—the cross—was repugnant to them, even when planted on a grave. Caspar Butz, one of the foremost poets among the German political refugees, reveals that dislike in his poem, "Amerika." While the crosses on the graves of an abandoned cemetery remind him of his homeland, his chief thought is:

O! Volk, wann wird dein Ort der letzten Raft  
Einst nicht des Leidens Symbolum mehr tragen. †††)

The school many of these men represented was not ashamed to declare that "man is, what he eats"; and it was this philosophy of life—if it be worthy of that name—they strove to disseminate among the immigrants of their nationality by means of newspaper articles, brochures and lectures. Unfortunately our country received more than its share of the apostles and votaries of materialism and atheism after the abortive attempt at revolution had failed both in Germany and Austria in 1848. Moreover, our institutions were ideally suited to the purposes of the men who had been forced to flee those countries, and many of them were excellently adapted for the task to which they set themselves with so much avidity and zeal, once the restraints they had labored under in their native land had been removed. All revolutionary movements set great importance by orators or oratory, and men able to harangue the masses easily attain to influence and leadership among revolutionists. The talent to talk to a crowd was one of the chief assets of the men who fled Europe after 1848; to Carl Schurz, who seems never to have ranted against religion and the Church, Lincoln said, after he had heard him deliver a campaign speech in Springfield in 1860: "You are an awful fellow! I understand your power now."††††) Others knew how to write well, many had experience in political life, having been members either of the Assembly of one of the states of the German Confederacy or possibly even of the National Parliament at Frankfurt. Whatever their accomplishment, they became agitators in the cause of "Free thought." Some went to the greatest extreme; Karl Heinzen, for instance, whose "Address to an Unknown Lady Reader," "The Rights of Women and the Sexual Relation," was reprinted in Boston in the English language as late as 1891, while others adopted a more conservative attitude.\*) Speaking of shame in one part of the book referred to, Heinzen says: "Since religion has ever pressed the stamp of holiness on every suppression of nature, intimidated nature has become entirely shamefaced, and all the world is ashamed. To the very things on account of which it ought to be most

ashamed it has become totally shameless." Adding in a footnote: "Compare the festival of Priapus with Christian hypocrisy, and then ask wherein the essence of shame consists."\*\*) That he should say to his "fair readers" in the concluding chapter of his book, "their oppression, their dependence, their degradation is founded on the rule of force, the rule of money and the rule of priests," is not astonishing. The reader may now imagine for himself the harm this libertarian undoubtedly accomplished through his magazine, *Freiheit*, published by him for many years and widely read. And, while there were a number of periodicals in those days, specializing as it were, in atheism, materialism, free love, the dailies and weeklies founded and edited by the "Forty-eighters," as the men whom the revolution of 1848 had driven to our shores were called, would let no opportunity to attack and revile the Church and the priesthood go by. And since they sought for opportunity to belittle or malign those hated institutions, the pages of the papers they edited were replete with aggressive and vulgar expressions and sentences directed at both.

A priest was generally characterized with that opprobrious epithet Pfaff; laymen who dared to profess their religion were called "those serfs of the priesthood" (Pfaffenknechte); the churches were termed "institutions for the propagation of ignorance" (Verdummungsanstalten). The terms "Romanists" (Roemlinge), "friends of darkness" (Finsterlinge), were also applied both to priests and laymen, who were, of course, looked down upon and treated with contempt because of their "medieval backwardness" and "ignorance." The following lines from a poem by Wilhelm Rothacker, who in his days edited German papers in Wheeling, W. Va., Pittsburgh, Cincinnati and Albany, N. Y., are but a fair sample of the messages these atheists addressed to their countrymen who dared profess religion:\*\*\*)

Wer hat des Lebens Lust vergiftet,  
Die es mit voller Hand beschied?  
Wer hat den ew'gen Zanf gestiftet  
Und schuf zum Fluch so manches Lied?  
Die Pfaffen sind der schwarze Faden,  
Der sich durchs Herz der Menschheit spinnt,  
Sie spenden Euch erlog'ne Gnaden  
Und nur ihr Bäcklein stets gewinnt.  
„Entsagung!“ heißt die öde Lehre,  
Womit sie Euch so plump geprellt,  
Und Ihr seht niemals Euch zur Wehre,  
Ob sie auch Euer Glück zerschellt?  
Genießen! schallt's in Lenacorden  
Euch tauben Menschen an das Herz  
Doch laßt Ihr schon zu stumpf geworden,  
Berreißet Euch in eitlem Schmerz.  
Ja, angstverwirrter Miene schreitet  
In Saal und Küche Ihr dahin,  
Ob auch das Mahl für Euch bereitet,  
Ihr liebt es, hungrig wegzuzieh'n.  
Wann schämt Ihr Euch und jagt die Pfaffen  
Aus Eurer Mitte endlich fort?  
Die Erde ist allein geschaffen  
Zum Himmel, nicht das Lustschloß dort!

†††) Butz, C., Gedichte e. Deutsch-Amerikaners, Chic. '79. P 143. ††††) Schurz, C., Lebenserinnerungen III (Briefe u. Lebensabriss). Berlin, 1912, P. 180.

\*) Wendell Phillips said concerning him: "I never met him on the street without a feeling of the highest respect, and this respect I paid the rare, almost unexampled courage of the man. Mr. Heinzen stands almost alone among the immigrants to these shores."

\*\*) Loc. cit., P. 73-74.

\*\*\*) Hinterlassene Schriften, Cincinnati, 1860, P. 54-55.



## The Central Verein and Catholic Action

Officers of the Catholic Central Verein of America

President, **Charles Korz**, Butler, N. J.  
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**Wm. V. Dielmann**, San Antonio, Tex.; **O. H. Kreuzberger**, Evansville, Ind., and **Anthony J. Zeits**, Philadelphia, Pa. The Major Executive Committee includes the Honorary President of the C. V., the Presidents of the State Leagues and the Presidents and Spiritual Directors of the Catholic Women's Union and the Gonzaga Union.

Hon. President, **M. F. Girten**, Chicago, Ill.

Communications intended for the Central Verein could be addressed to **Mr. John Q. Juenemann**, Box 364, St. Paul, Minnesota.

All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: *Catholic Action or Action of Catholics.*

PIUS X.

## Fundamentals of Christian Solidarism

From being a dishonorable estate, labor was by Christianity raised to an honorable one. This lesson was taught by example as well as by precept. In the early centuries the monks set an example by engaging in labor, and in some of the monastic communities not only agricultural labor but trades of all descriptions were followed. Labor in the Christian idea is honorable and no man is exempt from it. No amount of wealth excuses from occupation of some kind; every man is bound to work out his salvation in doing some service to the community.

It is important to make a distinction in the use of the word "Labor." Labor includes all human effort productive of values; it means not only muscular labor (in which sense it is often carelessly used), but also intellectual labor, inventive labor, creative labor. So long as labor results in production of value, whether such value takes the shape of material goods or immaterial values—whether, for instance, it results in cotton goods or the services of a nurse, it answers the definition.

ALEXANDER P. MOONEY, M. D.

\* \* \*

Three principles govern the system of Solidarism:

*Man is lord of the world.* This lordship is common to all men, just as human nature is common to all. The external world must serve the fulfillment of our needs. Man therefore is also the subject and final aim of economic endeavor everywhere and at all times he remains master of the natural resources, of the world of material things, which provide the objects, means and con-

ditions of his economic activities. Even the worker engaged in the meanest occupation participates in the position of being the subject of economic action, he remains the subject and aim of economic endeavor.

2. *Man engaged in labor* is the lord of the world, and labor is the indispensable means for his dominion. Labor is necessary for this purpose according to the natural order of things, for our needs are not supplied without labor, and it is likewise a moral necessity. Labor is the duty of each individual, physical labor being made obligatory by a law imposed on mankind. Labor is man's duty, but it is also his right, his honor and his joy. Honor, yea, reverence, is due to labor, even in its common forms.

3. *Man engaged in labor, as a member of society*, is lord of the world. Here, in the midst of society, he comes to be fully master of the world, by engaging in work with others, now in prudently divided, again in concerted labor; here he must yield consideration to the welfare of others, must subordinate his individual interest to the higher interest of the community.

H. PESCH, S. J.

\* \* \*

In this sense man engaged in labor, the people engaged in labor, are the *chief cause of national welfare*. Not mere agricultural or industrial or commercial activity! In order that a nation may be complete, it is always necessary that it should contain all the various producing classes. Only that nation is successfully organized which knows how to keep them all healthy and active. Again, human labor, human industry is the prime cause in the reconstruction of the material welfare of a people stricken by serious misfortune.

Man engaged in labor is the *chief active cause of production*. Where exterior nature, as in the instance of agriculture, is a co-operating cause in production, it remains under the directive of man, and is the principal passive cause. The factory, etc., is a condition, the machine only an instrumental cause, increasing man's productive power.

In a social order based on private property labor appears not indeed as the sole but as the *chief foundation of gain*. Drones are a product of history, of personal lapse from virtue or of an unhealthy social development; not the product of nature and of an order conforming to reason.

H. PESCH, S. J.

The Church lays down general principles, and the deductions of those principles must form the subject of study. You must never forget that while the Catholic Church claims continuously a divine guidance and also claims infallibility—but only, remember, if and when an ultimate decision is proclaimed for the whole world for the acceptance of all her children—she has always recognized that study must enter into the development of the teaching of moral law.

CARDINAL BOURNE.



### C. V. Ideals in Civil War Days, an Exhortation to Us at Present

We of the Central Verein have a rich tradition which we cherish, of high ideals and purposeful undertakings, and we believe in continuity of endeavor. Further, we are conscious also of the obligation we owe to those who have gone before us. Therefore, "rueckwaerts blickend, vorwaerts-schauend," we plan for the future in the knowledge of what the past has given us. What the founders and builders of our organization accomplished in their time is for us an exhortation, an encouragement and a serious reminder of the obligation to labor at least as effectively as did our forebears, an obligation intensified by the greater resources and better facilities we have at our disposal.

Our history is replete with events, achievements and with statements by reliable men, that constitute such reminders, and it is well to ponder them from time to time. One item that came to our notice recently, and which surely merits consideration, is an editorial article printed in one of the foremost Catholic weeklies of that time, the *Wahrheitsfreund*, of Cincinnati, issue of May 25, 1864 (Vol. XXVII, No. 146), inspired by the events that marked the Ninth General Convention of the Central Verein, held just a few days previous, on May 16 to 18, at Erie in Pennsylvania; an editorial that suggests to us of this day encouragement, exhortation, obligation. The writer of the article not only points to the growth of the C. V., but also holds aloft the ideals our organization pursued when it was young and the country was still in the throes of the Civil War. We are told that "this convention was the largest since the founding of the German Roman Catholic Central Verein. No less than forty different Catholic societies, in all parts of the United States, numbering more than 6,000 members, were represented, while 15 additional local societies, with more than 2,000 members in all, were admitted to the ranks." The hope is expressed that "none of the numerous Catholic societies in our country will hesitate now to affiliate with so necessary and purposeful an organization," particularly since the Central Verein had developed such strength in the brief period of its existence. And we are advised of the enterprise and foresight of the leaders of those days by the statement: "We learn with pleasure that the Executive Committee of the Central Verein is seriously considering, under the leadership of the hierarchy and of the entire Catholic clergy, to provide opportunity at its conventions for the discussion of other important questions as well as for the rendering of Conference Reports, as has been done for some time past by the societies in Germany and Belgium." Thus we are also made aware of the interest, already at that time alive in the C. V., in questions extending beyond the ordinary convention routine into the realms of wider Catholic thought and action.

Nor need this surprise anyone, as it does not surprise those familiar with the early history of the C. V., which they recognize as an organization intended from the beginning for the safeguarding of

the faith of its members and for mutual aid in sickness and death. The story of the C. V. even those early days before and during the war for preservation of the Union is the story of the things, of the strengthening of organization, arousing of the Catholic consciousness, of preparation for action. Thoughts of Christian solidarity are suggested in the editorial and through it to members of the C. V. Following upon a statement regarding the desirability of unity and brotherly love, along with the strengthening of the faith of the hearts of weaker brethren, to be attained through mutual contact among the members there is this argument: "Moreover, it is the express wish of the good Lord that the Church, 'the body of Christ,' be seen of men and be active among them, and that the members of this body should not, in an unnatural manner, isolate themselves, but should be and remain organically united in charity for mutual assistance and for joint endeavor. The conditions of the times, the writer further says in substance, demand organization and action. Lack of respect for parental and civic authority, a relinquishing of high moral standards, the predominance of selfishness, the loss of virtues render necessary the exerting of such influence as serious organized Catholic laymen can exert. Continuing he adds: "And in such times and under such conditions, should not the most intimate union of good forces and life-giving influences be recognized as an unavoidable necessity? The chasms, out of which rise ruin, must and will be closed again. Then, with courage, tireless energy and confidence, Put your hand to the plow and continue to work while it is day, for soon, mayhap, the night comes in which no man may labor. Christianity, our noblest religion, has by no means outlived its usefulness, and, since in this our adopted country the very foundations of existing things have been undermined, it should become evident to every Catholic Christian wherein are grounded the deepest and strongest roots of all that we have of grandeur and greatness in family, the state, in society, customs and culture. All of these things have their root in the one, most holy religion, out of which they were born and by which they are sustained in such manner that all things stand or fall with it. Perhaps at no time in the past have there been considerations so forcefully and clearly compelling the attention of thinking men, of the innermost consciousness of the calmly observing and quietly contemplating mind, as at the present moment and in the midst of the important and tremendously significant sequential occurrences of the present." These considerations, "this consciousness," the article continues, "permeated the Catholic Convention held at Erie, sustained as it was by the breath of fraternal cordial brotherly love and unity."

One danger to religion in particular—that threatening many Catholic immigrants of our blood—was given special mention in the article as it had been given attention at the convention. Referring to certain Secret Societies, which made a strong appeal to the immigrants, and identifying him-



the views expressed by Rev. P. S. Siegrist, of Indianapolis, on this subject at the Erie gathering, the writer in the *Wahrheitsfreund* says: "The German Roman Catholic Central Verein of America is the antidote for the un-Christian and anti-eclesiastical revolutionary ideas of our age, and in particular for the dangerous activities of the numerous secret orders and societies of our country. What in these societies is found in an unclean form is found to be clean in the German Roman Catholic Central Verein, and where they labor in secret for evil, the Central Verein exerts in public power for good.

Such, then, in the mind of the writer in that distant Cincinnati weekly, was the conception of our mission and their tasks that inspired the men of the C. V. of those days. In the last analysis, their aim was service in the cause of the faith and charity. And while our present activities are more widely extended and more numerous than those of the C. V. in 1864, as a result of new needs and the newer forms this service demands, they, nevertheless, serve the same end. Truly, our mission in the C. V. is a consistent, a continuous one. We cannot burn today what we worshipped yesterday, nor worship now what once we wished to destroy. This continuity and consistency of aims being so evident, our members today must be expected to cherish and practice the same devotion to our cause as distinguished the men of 60 and 70 years ago. It is our duty to the cause itself, to those who have reaped where we reap, and to those who, we trust, will reap where we sow. For to these latter also this continuity binds us by an obligation inseparable from such unbroken aspirations and endeavors as our portion and our pride. A. F. B.

### Collecting for the Missionaries

Some time ago the Bureau received a set of Stations of the Cross, so small—the pictures, although of excellent execution, were mere postcards—that we almost despaired of ever placing them properly. However, having discovered that Fr. O. J. Moorman, S. J., a missionary among the Indians in So. Dakota, had need of several sets of Stations of various sizes, they were detached to him together with some other articles which were considered serviceable. His letter of July 17th proves our judgment to have been correct. He says:

"The box with the Stations, statues, vigil lights and candles came while I was absent on a long mission from which I returned yesterday. That is why I have not acknowledged your splendid gifts sooner. The Stations I will erect in St. Henry's Chapel, 63 miles from here, on Potato Creek. The two pictures will go to St. Mary's Church, at Porcupine, 32 miles from here; the statues to St. Joseph's Church, on Bear Creek, 72 miles away. So you see your gifts will bring light to several of my camps. St. Henry's is a small chapel, and the little Stations will fit there. Because I included the wooded crosses, I shall erect them especially, so that the people can gain all the Indulgences."

A note from Fr. H. I. Westropp, S. J., an American Missionary in India, makes it clear that even stamps, of the right kind, are wel-

comed. Writing from Victoria Mission, Champanan, he says:

"All the parcels of stamps arrived safely. Parcels are seldom lost in our post. I shall not forget you at the altar of God. The stamps are just what we needed."

All of the articles mentioned came to the Central Bureau as gifts; none of them were bought by the donors but collected among their friends. There is one man in St. Louis who shows up at the Bureau about twice a month, loaded down with books, magazines, wearing apparel, devotional articles, etc. We manage to find a new owner for virtually everything he brings us. Occasionally he succeeds in obtaining from some storekeeper perfectly new articles, caps, for instance. A good deal of what he brings finds its way to the Indians and Mexicans; books are sent to the Philippines, where our missionaries are forced to compete both with the public schools and the well supplied Protestant missions, or to India and Japan. We need more help of just this kind. Concerning stamps, let us say that we want American stamps of a higher denomination than two cents, foreign stamps, stamps long out of use being especially acceptable.

### Individuals Solicit for the Endowment Fund

#### *Instances of Commendable Personal Efforts*

In Missouri fairly generally, and here and there in other states, the request to raise contributions for the Endowment Fund developed an attitude, on the part of clergy and laity alike, significant of their high regard for our endeavors. We have in mind the position taken by priests and people that the efforts of the Bureau are of a nature to enlist the support of the Catholic body as such, regardless of affiliation of parish societies in the C. V. Parish allotments ranged in some cases as high as \$1500.00, and they were cheerfully paid. With St. Louis leading, parishes elsewhere accepted this plan and produced, pro rata of representation in the Catholic Union of Mo., truly remarkable sums of money. Thanks to this plan, the city of St. Louis alone is responsible (to July 31) for \$13,741.90—an amount greater than that contributed by our people in any other city of the country for this fund. Twenty-one parishes outside of the city likewise adopted this plan, and their efforts netted \$4,654.50, including, of course, the smaller items raised by added efforts on the part of societies and individuals, men and women, interested in our cause.

This latter phase of endeavor also calls for notice in the case of Missouri. Beginning several years ago, some individuals (exclusive of priests who contributed through their parishes) seized opportunities to solicit funds from others, members and non-members of the C. V., which they surrendered along with their own contributions. The record shows that 45 individuals in St. Louis contributed \$1,297.00, not credited to parishes, up to May 31. Moreover, since the late convention of the Catholic Union of Mo., delegates to that convention have undertaken to solicit what they can. Certain groups



undertook this work, visiting acquaintances and even strangers in their places of business or in their homes. As a result, one such group, from a parish which had previously contributed fifteen hundred dollars, collected more than an additional four hundred dollars; another group has \$250.00 to its credit and is continuing its efforts; still another \$130.00, gathered in quarters and half-dollars and larger donations; and thus other groups are laboring with largely the same success, according to the means of the people. One man, a grave-digger, solicited seventeen dollars from his companions at work in the cemetery. The men visiting in homes or places of business have learned one big lesson: that those whom they approach are not as unresponsive as many had feared. Some who said they never had "begged," and hesitated to undertake this venture, came back from their first visits wondering at their own unexpected success.

These two developments mean a great deal. The one, that in many instances (Springfield, Chicago, Aurora, and other places in Illinois, some parishes in Ohio, Pennsylvania and elsewhere have also followed the parish plan) our undertaking has been placed on the same high level with diocesan and other religious undertakings. The other development is equally worthy of notice: Charity demands personal service, the overcoming of one's antipathies against soliciting of others aid in any form. Therefore these efforts of a number of Missourians deserve recognition, just as everyone will trust that they will deserve and result in handsome returns for the fund. These efforts also merit attention on the part of our delinquent members in many places, for it is quite probable that recourse must be taken to this plan of soliciting funds. Since this situation may be foreseen at this time, there is no reason why similar efforts should not be undertaken in many places even at present.

\* \* \*

The most noteworthy increases during the month were Missouri's gain of \$1,941.00, including \$1,200.00 as the sum requested of the parish of Our Lady of Perpetual Help, St. Louis, the pastor of which is Rev. Joseph Wentker. Years ago, when the condition of his health permitted, Fr. Wentker was more active in the interest of C. V. endeavors than it has been possible for him to be of late. Attend-ants at Central Bureau Study Courses at Spring Bank knew him as an active participant; the delegates to the Buffalo convention undoubtedly recall that he delivered a referat there; those who attended the C. V. convention in St. Louis heard his sermon in the cathedral at the opening services. His renewed co-operation in the present instance is a high compliment to the Bureau's undertakings.

\* \* \*

Wisconsin has an additional \$800.25 to its credit, including the sum of \$500.00 allowed by the convention held in Madison. During July the State League of Connecticut sent in \$145.00, which brings the contributions of that comparatively small organization up to \$2,267.50. Colorado, as a state, has another \$25.00 listed on its credit side, a contribution

from St. Boniface Society in Pueblo. The \$236 recorded on the books of the fund as having come from there represent the gifts of several individuals and the society named.

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At the close of July the fund totals \$164,499 made up of cash donations with the exception of some \$2,819.00 in securities. It does not seem reasonable that but so small an amount should have been contributed in securities. Surely there are men and women in our ranks who could well afford to contribute a fifty or a hundred dollar Liberty Bond to the Fund. Give Liberty Bonds! should be more frequently suggested in the appeals issued by officers in the State Leagues.

### The Month at St. Elizabeth Settlement

A total of 46 visits were recorded during July at St. Elizabeth Settlement and Day Nursery by Social Worker, who is at present engaged on a surprisingly large number of involved cases, in many of which numerous difficulties stand in the way of a satisfactory adjustment. While ten of the calls were divided between the Bureau, for conference, and Settlement families, no less than 36 were in the interest of Maternity Ward patients. Fifteen letters were written in connection with work at this latter group. In this group there were 12 cases during the month, 2 being those of unmarried mothers. Baptism was arranged for for 5 infants, 2 infants' layettes, totaling 49 new garments, were supplied.

In immediate connection with Settlement and Day Nursery, the following figures were recorded:

Continued cases, 51 families, with 86 children; new cases, 7 families, with 15 children; closed cases, 9 families, with 19 children; active at the end of the month, 49 families, with 82 children. The average attendance was 45, which is lower than usual, owing to the absence of a group of fourteen girls at the Catholic Outing Home during the week of July 13 to 18. Attendance days at the Nursery numbered 670, while 669 new day lunches were served to the elder children, no change being made in 301 cases. Eleven children were taken to the Medical Clinic of St. Mary's Infirmary, three to a hospital; one adult was taken to the Night and Day Camp; two infants to St. Anne's Asylum for temporary care; one family was referred to the Children's Welfare Association; employment was secured for three persons.

Members of SS. Peter and Paul and St. Margaret parishes contributed partly worn clothing; 286 pairs of worn garments, and 30 pairs of partly worn shoes were distributed among Settlement poor.

The Bureau is delighted to note the gift of a number of neatly made, substantial aprons, from the Young Ladies' Social Circle of St. Peter's parish, St. Charles, Mo. The St. Charles group, particularly the Dramatic Club, have repeatedly assisted the Settlement in the past, and on this occasion the Secretary of the Circle, Miss M. Reiser visited the Settlement and saw the children at work and play. She will undoubtedly strive to increase the interest of the St. Charles Circle in the institution, which will gladly welcome their support. Settlement and Bureau both appreciate the support of friends, new and old. Assistance is doubly needed at this time, while there is still a debt on the new building, Petra Hall.



## Late Fr. A. A. Jasper, Socially-Minded Priest and Scholar

message from the grave, not dismal but confident and encouraging, appears in part in this issue of Central Blatt, the first instalment having been published in the July issue. The article "Der Schlusssatz der sozialen Frage" is the last fruit of his studies and devotions of the late Rev. A. A. Jasper, of Assumption parish of O'Fallon, Mo., who died under the co-operation of the Rev. Martin Hellriegel, chaplain of the convent of the Sisters of the Most Precious Blood in the same place. Father Jasper died, after a painful illness of many years, on June 26, a few days after approving of the final draft of the article, read to him on his bed after blindness had already forced him to abandon book and pen. He was laid to rest on June 30 on the plot of ground where the remains of so much spoken of Fr. Heinrich Brockmeier lie buried.

Always in frail health and never of an aggressive disposition, Fr. Jasper was a student deeply interested in the Central Verein movement, and in particular the ideals pursued by the Bureau. Studies in art and liturgy, covering several decades, and combined with a serious devotion to the use of the religious and true temporal welfare of the people, produced in him the conception so beautifully set forth in the article we have the privilege of printing. In association with Fr. M. Hellriegel, and assisted by the Sisters at the convent in O'Fallon, his influence went to the development of a return to early and medieval forms of liturgical vestments and ceremonies. For several small devotional books were issued (*Parish Prayer*), the prime purpose being to re-establish the bond of union between priest and people during the holy sacrifice of the mass, as a means of fostering Christian solidarity in devotion, in the religious life—a thought that is the bottom of the article referred to.

Fr. Jasper's studies did not estrange him from the people affiliated in the C. V. For a number of years he held the position, difficult under the circumstances, of District Director of the St. Charles County District Association. In the County League and in his own societies, St. Charles, in Augusta, and later in O'Fallon, he sought to direct the minds of his people towards rational methods of agriculture. On one occasion, some twelve years ago, when the question of opening a co-operative elevator was acute in his parish, he came to the Bureau to confer with us, and procured Professor Coulter's book dealing in part with that subject, and other material. After carefully studying Coulter (he had previously given serious attention to these matters also), he brought the men interested in the elevator project and before them his recommendations, emphasizing one point in particular. Thereupon he loaned the book to the most influential man in the group, asking him to read it and again laying stress on that point, adding: "The book tells us where we are making our big mistake. It has been to the Central Bureau in St. Louis, and they have said the same thing; we ought to succeed if we use the services of the best manager possible. Right now we are going ahead alright except for this one thing. If we don't get a good manager, pay him well and oblige him to give his full time to the elevator, we are bound to fail." The man returned the book next day to Fr. Jasper, telling him he had read it and thought it was good, but that it had not taught him anything he did not know. But how about the manager, the priest asked. "We'll get along somehow," was the reply. The upshot of the matter was that the men went on without competent full-time manager, and met disaster, as had been predicted by the priest. At this juncture he rallied disgruntled farmers, showed them once more the error that had been committed and the correctness of his

warning, and finally gained his point. Reorganization brought success, the principal contributing factor being that upon which the priest had insisted, since other conditions had been favorable from the beginning. In relating this incident some few months ago, Fr. Jasper gave full credit to the guidance he had received from the Bureau.

Lectures for his people on crop rotation, improvement of milk-cattle stock, dairy-farming and similar subjects were prepared and delivered by him. He brought experts from the Agricultural College to his community, advised his people in cases of epidemics among the stock, published instructive articles in the St. Louis *Amerika* and the county papers, and in other ways sought to help his people. Yet the religious regeneration of the individual and of society commanded his deepest interest. Art and liturgy, with all his love for them, were to him only means to an end, individual and social salvation. His interest in the Bureau found expression not only in intellectual support of its endeavors, but also in a material way. A set of the Catholic Encyclopedia, in the better edition, now stands on the Bureau Library shelves, thanks to his thoughtfulness and generosity.

Fr. Jasper was born in St. Louis on March 10, 1870, and ordained to the priesthood on June 28, 1893. The fifteen years spent in O'Fallon were perhaps the most fruitful in his life in the field of liturgical research. May his efforts bear abundant fruit and may his soul rest in peace.

### "Our Limitations"

The *Ave Maria*, which has so frequently and generously commented on the activities of the Central Verein, expresses the hope that the election of the Director of the Central Bureau as president of the Catholic Conference on Industrial Problems "will spur the C. V. to renewed efforts on behalf of principles which it has sponsored so ably and so long, and that Catholics generally will come to know its work more intimately." Continuing, the editorial says: "Though there are many excellent societies, we know of none more worthy of recommendation than the Central Verein. Its influence may be limited by its mission to unite German-speaking Catholics; but we feel sure that in time many will join it who have no direct affiliations of race or fatherland."

The *Buffalo Echo*, which reprinted the *Ave Maria's* editorial note, adds: "While the Central Verein is an organization of German-American, not necessarily German-speaking, Catholics, its Central Bureau, devoted to social propaganda, has no racial limitations. Such limitations as exist are largely financial." So please, brothers, complete the Endowment Fund.

### Central Blatt Desired for Mission Library in Rome

The Bureau has received a request from the Secretary of the Library Section of the Missionary Exhibition at the Vatican for complete volumes of *Central Blatt and Social Justice*. They are intended for that library, which is to be made into a permanent institution. "Your magazine does not properly come under the heading of Missionary Enterprises," the letter says, "but I recall that there are often to be found in your periodical letters of the old German pioneer priests. We would therefore like to have the collection of



your magazine, if possible, and to be placed on the mailing list in the future."

Ask some of our own people regarding *Central Blatt and Social Justice* and what it contains, and the answer will be a blank stare. Here is the Secretary of the Library of the Vatican Missionary Exhibition, with whom we have not had the slightest contact; nevertheless, he is sufficiently informed regarding our monthly to know that it publishes in its Historical Section letters written by the German missionaries in our country, and he is therefore anxious to obtain all of the volumes published for the latest addition to the great collections of books and art treasures at the Vatican.

### Few Catholic Papers Represented

According to the "American Labor Press Directory," recently published by the Rand School of Social Science, there are but twenty-eight religious publications in our country which deserve to be enumerated in that publication. Among the twenty-eight, moreover, there are but five published under Catholic auspices, and, excepting the National Catholic Welfare Conference News Service, which is not, properly speaking, a periodical, there are but four Catholic publications among the twenty-eight whose titles are printed under Religious (pp. 26-29) of the Directory. These four are: *The Catholic Mirror*, of Springfield, Mass.; *Central Blatt and Social Justice*; the *Echo*, of Buffalo, and the *Providence Visitor*, of Providence, R. I., which, by the way, is the only diocesan organ paying sufficient attention to labor matters, at least in the opinion of the editors of the American Labor Press Directory, to deserve recognition. The other publications, twenty-three in number, represent some Protestant church or denomination. The inference to be drawn from this circumstance is obvious.

### With the C. V. and the State Leagues Convention Dates

Central Verein, including the Cath. Women's Union of the U. S. and the Gonzaga Union; Cleveland, August 23 to 26.

Cath. Union of Ohio and Cath. Women's Union: Cleveland, August 21-22.

Staatsverband Pennsylvania, with Cath. Women's Union: Reading, August 9-10.

State League of Arkansas and Cath. Women's Union: Subiaco, August 30-September 1.

State League of New York, with Cath. Women's Union: Brooklyn, September 5-8.

State League of Iowa, and Cath. Women's Union: Staceyville, September 7-9.

State League of Michigan: Detroit, September 20.

State League of New Jersey and Catholic Women's Union: West New York, September 19 and 20.

State League of Minnesota, with Cath. Women's Union: St. Paul, September 27-29.

### Education the Keynote of Cleveland Convention of the C. V.

The Allentown convention of the C. V., including the Cath. Women's Union and the Gonzaga Union of Young Men, had as its keynote "Peace of Christ in the Reign of Christ"; year's sessions will have as their leading thought Education. As has been repeatedly announced the dates of the convention are August 23 to 26, with meetings of the Committee on Social Education set for the 21st and 22nd, and of the Committee on Constitution, Legislation and Solutions for the 22nd. The Joint Executive Committee will meet on the evening of the 22nd.

The general theme Education will be treated by various speakers on different occasions during the convention: the mass meeting on Sunday evening, the Rev. Dr. Muench, St. Francis Seminary, St. Francis, Wis., deliver the principal address on "The Church, the Education of Nations." In the course of the business session Monday afternoon, Tuesday morning and Tuesday forenoon, respectively, the following topics will be treated: Education, What Is It? by the Rev. Paul Holz, C. S. S. Baltimore; Education of Character, by the Rev. Felix Kirsch, O. M. Cap., Washington; and The Importance of Choosing the Right Vocation, by Mr. Nicholas I. Brooklyn.

The Resolutions Committee will also take cognizance of the general thought of the convention.

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The Cath. Union of Ohio, through Secretary Jos. M. Kaelin, has extended credentials for the Ohio convention, set for August 21 and 22, to Cleveland, immediately preceding the C. V. convention, to Central Verein delegates. Mr. Kaelin also urges all attendants at the C. V. convention to secure railroad certificates, so that, if at all possible, reduced fares may be obtained for the trip.

\* \* \*

The program for the 28. General Convention of the Cath. State League of New York and 6. Annual Convention of the Cath. Women's Union of that state has been announced. They will be held in Brooklyn on September 5-8. Among the features of the gathering will be Pontifical Mass on Sunday morning, to be celebrated in Trinity Church by the Rt. Rev. T. E. Molloy, Bishop of Brooklyn, and a mass meeting on Sunday evening in the Academy of Music. Separate meetings for the delegates from the Cath. Women's Union and the Young Men's Gonzaga Union have been arranged.

The invitation accompanying the program is signed by Mr. John Roethlein as president and Jos. F. Dehler as secretary. It announces addresses by V. Rev. Monsignor John L. Belford, Msgr. Joseph F. Rummel and Mr. Nicholas Dietz.

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The twenty-first convention of the Cath. Union of Iowa will be held on September 7-9 at Staceyville. The official call to the convention requests that the names of the delegates to the men's meeting be sent to the Secretary of the State League. Rev. Joseph Schultes, Armstrong, and those of the delegates to the Cath. Women's Union to the Secretary of that organization, Miss Cecilia Muehl, Dubuque.



ry special invitation is extended to the rever-  
clergy of the state.

invitations says, in part: "Societies or parishes  
 affiliated with the Union are cordially invited to  
 delegates and visitors to discuss with us the impor-  
 questions of the times, for the welfare of Church  
 State. The enemies of society are most insidiously  
 work to undermine and even destroy the foundations  
 which the happiness of the home and society rests.  
 our duty as faithful children of Holy Mother Church  
 loyal citizens of our beloved country to add our feeble  
 s to those of other organizations, especially of the  
 Old Catholic Central Verein of America."

## Biennial Convention of Wisconsin State League

### *Marked by Industrious Application*

earnestness, characteristic of the seriousness  
 which they regard the purposes and under-  
 ings of their State League, marked the conduct  
 ne delegates attending the biennial convention  
 ne Catholic Central Verein of Wisconsin at  
 ession on July 12 to 14. The organization had  
 met two years ago in Milwaukee, on the oc-  
 m of the Central Verein convention, when the  
 ates crowded their deliberations into a few  
 meetings; on the present occasion they were  
 to concentrate on their specific problems and  
 to with a will. The convention was very well  
 ided; that of the Catholic Women's Union of  
 state likewise, while the Gonzaga Union of  
 ng Men also held a convention, all three bodies  
 in session in the State Capitol Building.

pontifical high mass, celebrated by the Rt.  
 P. P. Rhode. D. D., Bishop of Green Bay,  
 ed the important Sunday program; an address  
 His Lordship was one of the features of the  
 noon mass meeting. Bishop Rhode spoke on  
 e, from the special angle of the Encyclical Let-  
 of Pope Pius XI. on the Peace of Christ in  
 kingdom of Christ and the resolutions of the  
 town convention of the C. V. on this Letter.  
 ne same meeting H. E. John J. Blaine, Gov-  
 of Wisconsin, dealt of certain dangerous  
 encies in civic policy, and Mr. Aug. F. Brock-  
 Associate Director of the Central Bureau of  
 C. V., on Reasons for Catholic Action.

e Executive Committee having met on Saturday  
 the welcoming meeting was held on Sunday morning  
 e hall of the parish of the Holy Redeemer, Rev.  
 Meyer, the pastor; Mr. Herman A. Heim, president  
 e local committee; Mr. Frank Blied, president of  
 State League, and Mr. Milo Kittleson, mayor of  
 on, addressing the delegates. At the Pontifical High  
 the sermon was delivered by the Rev. Jos. A.  
 erer, of La Crosse. Rev. Meyer acted as chairman  
 e afternoon mass meeting, at which, in addition to  
 addresses mentioned, a high-class musical program  
 rendered by the choir of Holy Redeemer parish and  
 irector, Prof. A. Baas. Sunday evening was set  
 for an oratorical and declamatory contest, both  
 g men and young women participating, the prizes  
 ng \$250.00.

llowing upon a high mass in St. James church on  
 ay morning, the convention was formally opened in  
 nt session of the men's, the women's and young  
 organizations. President Frank Blied pronounced  
 message; Mrs. Catherine Felsecker, president of the  
 Women's Union, followed, whereupon Rev. B. H.  
 ecker, of Milwaukee, reported on the Gonzaga Union's  
 vors and announced the opening of its convention.

In his message President Blied recommends diligent ap-  
 plication to the task of raising Wisconsin's share in the  
 Endowment Fund; urges the appointment of a promoter  
 in each society for *Central Blatt and Social Justice*, and  
 the placing of our journal in the public libraries in the  
 state; praises the District Leagues for the regularly held  
 educational meetings; thanks the reverend clergy for their  
 co-operation, and the Publicity Committee, as well as  
 the Legislative Committee, for their work, and asks that  
 the missions be supported, through the Central Bureau.

Monday afternoon and Tuesday morning were consumed  
 by business transactions, the delegates on Monday eve-  
 ning attending a dramatic presentation rendered for them  
 in Holy Redeemer parish hall (The Toymaker of Nurem-  
 berg). On Tuesday afternoon a sightseeing tour was  
 conducted for their benefit, followed by a banquet. The  
 officers elected for the ensuing two-year period are: Frank  
 C. Blied, Madison, president; Leo Fehrenbach, Marsh-  
 field, vice-president; Frank Dockendorff, La Crosse, re-  
 cording secretary; Frank Reiske, Milwaukee, financial  
 secretary; Hy. Hegemann, Racine, treasurer. Racine was  
 selected as place of meeting for 1927. The financial sec-  
 retary lists 70 societies, with 7,244 members, as affiliated.

Approximately 250 delegates were in attendance. A  
 remarkable feature of the convention were the reports  
 of the steadily number of District Leagues, which meet  
 quarterly and thus keep up activity throughout the state  
 in the period between the conventions. The convention  
 voted to approve the decision of the Executive Committee  
 to accept the title "Catholic Central Verein of Wisconsin."  
 Another decision was to turn over \$500.00 from the  
 treasury to the Central Bureau Endowment Fund. Still  
 other transactions concerned the future of the Gonzaga  
 Union; this body is to have the co-operation of the  
 senior body, which has hitherto assisted in the organiza-  
 tion work of the Gonzaga Union and allows a round sum  
 for prizes for the oratorical contest for young men held  
 in connection with each convention. The resolutions  
 adopted by the convention treat of the Holy Father;  
 Canonizations; Education and Schools; the Central  
 Bureau; the Endowment Fund; Support of Missions.

The delegates were greatly edified and encouraged by  
 the number of priests attending and by their participation  
 in the work of the convention, on the floor and on com-  
 mittees, in the men's, the women's and the young men's  
 meetings. The Wisconsin organization has reason to be  
 grateful to these priests for their benevolent co-operation.

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The Young Men's Gonzaga Union of Wisconsin, which  
 met simultaneously with the State League, elected the fol-  
 lowing officers: Spiritual Director, Rev. J. Herbst, Cudahy;  
 President, Rev. B. Felsecker, St. Francis; Vice-President,  
 Mr. F. M. Kelly, Milwaukee; Financial Secretary, Jos. A.  
 Ertl, Milwaukee; Recording Secretary, Alois H. Stoeg-  
 bauer, Appleton; Treasurer, Jos. Baumann, Sheboygan.

## Texas Staatsverband Convention Highly Satisfactory

Parts of Texas have been stricken by a drought  
 of serious character and consequences. Crop fail-  
 ures and losses of stock have sorely tried many  
 of the inhabitants of that state, including many  
 of the men and women associated in the Staats-  
 verband. This condition, and the dismal out-  
 look, rendered it questionable for a while whether  
 a convention of the State League should be held  
 at all this year. It required courage and a readi-  
 ness for sacrifice to go through with the original  
 program. Fortunately, the gallant priests and  
 lay men and women rose to the emergency, and  
 the meetings held in Westphalia on July 28-30  
 were such as to rank high among the memorable  
 conventions of that body. The Cath. Women's  
 Union and the Gonzaga Union met at the same  
 time with the senior organization.



Commenting on the meetings, *The Southern Messenger* of San Antonio says that they "disclosed a steady growth" and that "timely resolutions were adopted," continuing: "Participants were deeply impressed with the genuineness of the hospitality extended them by the citizens of Westphalia, while the delegates returned with the satisfaction of having taken part in a meeting marked by real enthusiasm and the spirit of mutual helpfulness." Following a conference of the Executive Board on Tuesday evening, the convention was opened on Wednesday morning, a short meeting, at 8 o'clock, during which Mr. Walter Albrecht, of D'Hanis, presented the banner to Mr. Wm. Kleypas, of Westphalia, being held before the delegates attended high mass. The Rev. Placidus Oechsle, O. S. B., of Altus, Ark., delivered the sermon at the mass. At 10:30 the second session opened, President Ben Schwegmann and Secretary Herman Jaeckle reporting on the year's activities and growth. Forty-four societies, with a total membership of 2400, constitute the Staatsverband, the number of members having been increased by 150 during the year. The record of collections for the Endowment Fund of the Central Bureau shows \$390.00 raised over the amount expected of the state, while efforts are being made to raise additional sums. Greetings were received from the Bishops of San Antonio, Corpus Christi, and Galveston, the Rt. Reverends A. J. Drossaerts, C. E. Byrne and E. B. Ledvina, from Mr. Chas. Korz, President of the C. V., Mr. J. P. Rehme, President of the Cath. Union of Mo., and others. At the mass meeting in the afternoon Mr. Leo M. J. Dielmann, San Antonio, spoke in German on the need for closer co-operation among the members in the State League and with the C. V. and the Central Bureau; while the principal address was delivered in English by Rev. A. Mayer, of St. Louis, who set before his audience the necessity of Catholic Action, with reference to the obligations resulting from our being members of the mystical body of Christ. A statement on Equal and Uniform Taxation followed, delivered by Mr. Max J. Werkenthin, of Austin, Actuary of the Insurance Branch (which latter organization held a special meeting during the convention). The evening was devoted to an entertainment.

On Thursday morning, following the Requiem High Mass for the deceased members of the Staatsverband and its member organizations, the final session convened, during which a number of committees reported, as did also the officers of societies and District Leagues. All reports revealed promising activity. The Committee on Resolutions submitted its declarations, dealing with: The Holy Father, St. Peter Canisius, Pilgrimage to Rome, Restoration of the San Antonio Missions, the Missionary Movement, the School Question, the Bureau's Endowment Fund, Catholic Press, Aid for Farmers. The elected officers are: Rev. F. O. Beck, New Braunfels, Spiritual Adviser; Rev. Leo Gerschweiler, Windthorst, Organizer for North Texas; Rev. Jacob Lenzen, Organizer for South Texas; Mr. Hermann Jaeckle, San Antonio, General Organizer; Mr. Ben Schwegmann, San Antonio, President; Mr. Hermann Jaeckle, of the same city, Secretary; Mr. Felix G. Stehling, Fredericksburg, Treasurer; Mr. B. P. Hoelscher, New Braunfels, and Jos. A. Sievers, San Antonio, Trustees, with Hy. Muenchrath, of Windthorst, and Prof. A. J. Elster, of Moulton, as alternates.

The International Secretariate of Catholic Young Men's Associations has arranged its convention for September 15 to 18 in Rome. In connection therewith pilgrimages of young men from the various countries are planned, including one from the United States.

Efforts are under way to induce a representative number of Catholic young men to take part in the journey, September 5, being the sailing date, with October 12 as date of return arrival at New York. Mr. Michael J. Slattery, chairman of the Cath. Young Men's Institute, is in general charge of the American pilgrimage.

## From the Ranks of the C. W. U.

The past few months have witnessed the conventions of the Indiana, Illinois, Missouri, North Dakota and Wisconsin State Branches of the Catholic Women's Union. The principal transactions of the Indiana convention have been noted in the previous issue. The Illinois Branch met at port on May 24 to 26, every community, in the Union has one or more affiliated societies, represented. The delegates participated in the features of the program of the convention of the Catholic Union of Illinois and their own, and in addition, held their business sessions and a meeting on the evening of Monday, May 25, Dr. A. J. Muench, of St. Francis, Wis., the A. Mayer, St. Louis, Spiritual Director of the National organization, and Mr. Fred W. Gilson, Chicago, being the speakers of the evening.

The matter of providing means to employ a permanent organizer was the subject of considerable discussion, while the members were repeatedly urged to subscribe for the *Bulletin* of the Union, its official journal, edited and published by the Central Bureau. Resolutions adopted by this convention treat of: Birth Control, the Press, The Bulletin, The Central Bureau, Catholic Education, Catholic Observance of Mother's Day. Mrs. S. C. Wavering was re-elected President.

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The Missouri Union likewise had a most successful convention. Held at Cape Girardeau from May 31 to June 2, the sessions were well attended and elicited keen interest on the part of the delegates. At the mass meeting on Monday afternoon, the principal lecture was delivered by the Dr. Wm. Fischer, of Advance, Mo.

Further, the women delegates attended a special lecture on Religious Vacation Schools for the Rural Districts, delivered by Rev. G. Hildner, of Claryville. The features of the men's convention, and the program on Monday evening, devoted to the report on the activities of the Central Bureau by its Director, F. P. Kenkel. Mrs. T. Born was re-elected President. The resolutions are devoted to statements on Religion for Authority, Home and Family, Marriage and Divorce, Our Schools, Birth Control, Catholic Missions, Social Work for Women, Women in Public Affairs, Catholic Celebration of Mothers' Day, The Bulletin. Several societies were enrolled in the Union at the convention.

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A gratifying development has taken place in North Dakota, where the Union, tentatively organized a year ago, has already gained nine societies. Representatives of these societies attended sessions held on the occasion of the Annual Convention of the State League of North Dakota at Harvey, June 17 and 18.

Miss Rose Fleck, of Richardton, was chosen as delegate, while the outlines of a Constitution were discussed; the Constitution is to follow as closely as possible that of the Staatsverband.

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The Wisconsin Union, ever in the forefront of the organization, held a successful convention on June 12 to 14, in Madison, simultaneously with the 10th Annual Convention of the Central Verein of Wisconsin.

A special feature was the oratorical and declamatory contest, in which a number of young ladies and



participated, the latter under the auspices of the German Union of Wisconsin, Sunday evening being set for this event. The business sessions were held in the Senate Chamber of the State Capitol, the meetings in the Assembly Chamber. The Union voted for the continuance of the work of Our Lady of Counsel Home for Working Girls, at Milwaukee, supported by the Union. Rev. Raphael Wittig, S. D. S., of Nazianz, continues as Spiritual Director; Mrs. Marie Felsecker, of Milwaukee, as President. The Union adopted resolutions on Birth Control, Fashioned Married Women in Industrial Life, Disavowal of Fornication, Promiscuous Bathing in Public Resorts, Work of Missions, Central Bureau, the League Home for Girls and its R. R. Mission endeavors, Retreats for Men, the State League and the National Bulletin.

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In addition to the activities of these State organizations, as represented in the convention, preparations are to be noted for other conventions. One of the Catholic Women's Union of the U. S. is to be held in Cleveland on August 23-26, should the expectations are sadly disappointed, be very disappointed.

The program provides a mass meeting in addition to business sessions and participation in the joint transactions. Hotel Cleveland has been selected as headquarters. The call of the President, Mrs. S. C. Waverly, has issued several months ago, and recently Rev. J. Mayer, Spiritual Director of the national body, has issued a special message, urging the appointment of the possible delegates, of the greatest possible number of delegates, and the devising of means to procure the required monies to defray the expenses of delegates. The Ohio Union will hold its convention on the 25th and Saturday immediately preceding the convention of the national organization.

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Meanwhile, the local branches have been carrying out their wonted activities. New York City, Brooklyn, the Pittsburg group, the Philadelphia, Allegheny County, the Lehigh Valley organization, the various groups in Illinois (Chicago, Quincy, Springfield and others), and Wisconsin, the La Crosse, Ind., and the St. Louis, Mo., branches, are

Some of these groups have suspended their activities until September, others continue them. Practically all, however, keep up their activities through committees and some are participating with the men's organizations in various endeavors. Thus the Baltimore organization is co-operating with the Central Verein of Germany in an undertaking for the benefit of the Centennial Endowment Fund; the Brooklyn group is engaged in preparing for the State League convention, the Philadelphia, Pittsburgh and New York groups, the respective organizations of men in preparation for joint outings.

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Regional Branch conventions, in conjunction with the respective State Leagues of the C. V., are being held in Arkansas, New York, Pennsylvania, New Jersey, Minnesota.

As will have had its meeting by the time this issue appears.

### Miscellany

The weekly press service of the Bureau is now in its thirteenth year. For twelve consecutive years, after each week, the Catholic papers and monthlies are sent in the English or German language in the United States, along with some papers published in Canada,

British India, Austria and Switzerland, have been sent articles, approximately one column in length, dealing with questions of controversy, of sociological or economic import, historical articles and the like.

This service is gratis. The majority of the publications receiving the articles give them publicity, frequently in a prominent position. Oftentimes articles, that bear keeping, are held in reserve by editors and released months after receipt. Some editors even occasionally send the Bureau a check as a token of their appreciation of this service. When occasion warrants, certain bulletins are forwarded to the more influential German secular newspapers, also to Labor and to negro publications. Here, too, these articles have been well received.

The Concordia Choral and Symphony Society of Boston, attached to Holy Trinity parish of that city, the parish of the German Catholics of Boston, is one of those societies of which our members know little or nothing, although it is composed at least in part of men who are enrolled in a society affiliated with the C. V. The Director of the Society is Rev. H. J. Nelles, S. J., attached to the parish named.

A Spring Concert was given by this organization on June 7th as their ninth musical production, the program being made up of religious and secular music. Among the numbers rendered was a German folk song, "Golden Summer Day," arranged for the Concordia Choir by Rev. Hubert Gruender, S. J., of St. Louis University, St. Louis.

Both the Catholic Union of Mo. and the Catholic Women's Union of the same state have prepared and sent to the press and the affiliated societies condensed reports of the Cape Girardeau convention and the text of their respective resolutions.

The Catholic Union has published a "Bulletin" containing a summary of the important transactions and declarations, the Women's Union a smaller sized twelve-page brochure, somewhat similarly arranged. These condensed reports take the place of the former detailed "Protokolle," which, while more complete, were far more expensive and usually consumed considerable time in the editing and printing. The Missouri experience with the condensed report, quickly gotten out, now tried last year and this, has been favorable.

Close upon the heels of the celebration of the Diamond Jubilee of the German St. Vincent's Orphans' Association, on June 21, followed another impressive and noteworthy event in the history of the institution that organization maintains. On July 5 the Rev. Michael Schaefer, S. J., orphaned in early childhood and reared in St. Vincent's, celebrated his first Holy Mass in its chapel at Normandy, just outside St. Louis. The society was represented by its officers.

St. Vincent's has an interesting record of vocations to the priesthood and the religious life. As Father J. E. Rothensteiner says in "Remembrance of the Diamond Jubilee" of this institution, published in June last, the "Home has given eleven priests to Holy Church, four of them members of the Society of Jesus, three Benedictines; one Franciscan, one Capuchin and two of the diocesan clergy. Then there are ten boys of the Orphan Home who chose the service of God in some religious congregation, and forty-three girl pupils who entered some Sisterhood. . ."



## Aus dem C. V. und der C. St.

Rt. Rev. G. W. Seer, Prot. Ap., Dubuque, Ia.

B. Rev. Dr. Jos. Sch., Columbus, O.

Chas. Korz, Butler, N. J.

Rev. Theo. Hammett, Reading, Pa.

Rev. Wm. Engelen, S. J., Toledo, O.

Rev. A. J. Münch, St. Francis, Wis.

Joseph Matt, St. Paul, Minn.

J. D. Juenemann, St. Paul, Minn.

G. B. Dielmann, San Antonio, Tex.

F. P. Kentel, St. Louis, Mo., Leiter der C. St.

Die Central-Stelle befindet sich zu St. Louis; alle Anfragen, Briefe, Geldsendungen u. s. w., für die Central-Stelle oder das Central-Blatt and Social Justice richtet man an

Central-Stelle des Central Vereins

3835 Westminster Pl., St. Louis, Mo.

Der Mensch, man kann ihm das nicht genug einprägen, ist nicht als Monade geboren, sondern als Theil des Ganzen. Seine eigenen Rechte stehen ihm zu, jedoch unter der Bedingung, daß er sie ausübe, nicht bloß nicht zum Schaden der Gemeinschaft, sondern vielmehr zur Förderung ihrer Zwecke.

A. M. Weiß, D. Pr.

### Das Presbapostolat unsere Pflicht, St. Peter Canisius unser Vorbild.

Von dem Tage ihrer Gründung an legte die Central-Stelle mit das größte Gewicht auf die Benutzung der Druckerpresse. Sie übernahm nicht nur, obgleich sie sich sowohl wegen Mangel an Mitteln als auch der Arbeitskräfte den größten Schwierigkeiten aussetzte, das im Jahr zuvor von Hrn. Rudolf Krüger gegründete Central-Blatt, sondern veröffentlichte auch alsbald freie Flugblätter und Penny-Blätter, neben Broschüren und gelegentlichen Mittheilungen an die katholische Presse in zwei Sprachen. Von Juli 1913 an veröffentlicht sie nun ihre Presbrieft, die ihren Weg selbst ins Ausland finden. Im allgemeinen werden diese einmal wöchentlich an die in deutscher und englischer Sprache erscheinenden katholischen Blätter unseres Landes gesandt. Bei vorkommender Gelegenheit erhalten jedoch auch nichtkatholische Zeitungen und Zeitschriften entweder den allgemeinen Presbrieff oder eine für ihren Leserkreis besonders geeignete Mittheilung. Vor allem ist es die Arbeiterpresse und die Negerpresse, an die die C. St. sich von Zeit zu Zeit wendet. Als dann vor Jahresfrist das „Bulletin“ der Cath. Women's Union verworfen war, entsprach die C. St. willig der Aufforderung der Allentowner Verammlung jenes Verbandes, Redaktion und Geschäftsführung jener Zeitschrift zu übernehmen. Und ohne das Personal der C. St. zu vermehren ist sie, so glauben wir behaupten zu können, der ihr gestellten Anforderung auch in diesem Falle gerecht geworden.

Rechnet man dazu, daß die C. St. stets bemüht war für die Verbreitung katholischer Bücher, Zeitschriften und Zeitungen, daß sie solche sammelt in der Absicht, sie hier in Amerika und in Missionsländern alsbald wieder zu vertheilen, daß sie außerdem in Gefängnissen Bibliotheken gründete und während des Krieges neben einem vortrefflichen Gebetbuch und einer Reihe anderer Schriften eine moralische Anweisung für Soldaten und Matrosen veröffentlichte,

die mit besonderer Erlaubnis der Regierung in Militärslagern verbreitet wurde (Gesamtauflage 1000 Stück), so wird man zugestehen, daß die C. St. das Presbapostolat getreulich gepflegt hat. Wenn man außerdem, welche geringe Mittel ihr zur Verfügung standen und noch stehen, so wird man beifügen, daß sie Opfer bringen mußte, um die Zahl zu erreichen, über die ihre Jahresberichte Auskunft geben. Vertheilte sie doch allein im verflossenen Geschäftsjahr 179,893 Exemplare ihrer Freien Flugblätter.

Nun hat Pater Friedrich Muckermann, S. J., der Beilage zur Berliner „Germania“ den St. Peter Canisius als Apostel der Presse gefeiert. In der Meinung er sei ein Journalist heilig gesprochen, obendrein noch zum Kirchenlehrer erhoben worden. Er beruft sich für diese Meinung auf das Wort „Canisius als Schriftsteller und Gottesgelehrter“, das mit so reichem Bilderschnitzwerk versehenen Lebensbeschreibung des Heiligen von P. Mehler, S. J. Mehr als einmal kehrt darin das Wort Presse vor, der, der Canisius so viel Arbeit und Interesse gemacht habe. Man muß es nicht allzu wörtlich nehmen, aber die Sache ist richtig. Alles, was wir heute diesem Wort bezeichnen, ist schon gefühlsmäßig in Canisius' Händen. Canisius war wirklich nicht nur Verfasser von im strengen Sinn gelehrten Werken, er war auch Tagesschriftsteller. Das geht eindeutig hervor, daß bei der Auswahl seiner Arbeiten gleich von Anfang an die Frage entscheidend war: Was nützt das meiner Zeit? Was ist jetzt vor allem notwendig? Das zeigt sich ferner in seiner geschlossenen Art allen wichtigen Ereignissen und Problemen seines Jahrhunderts gegenüber. Das bezeugt sich in der Behandlung der verschiedensten Gegenstände: Was hat eine lateinische Grammatik mit Katechismus zu thun? Canisius leistete das eine und das andere. Das offenbart sich auch in der geistlichen Art, die immer versucht, Interesse zu wecken, die Sachen auszuwerthen, schnell bei der Hand zu sein. Die ganze Atmosphäre seiner schriftstellerischen Tätigkeit ist ein Buch als Macht, als Wirkung. Ein stiller Mann, den manche sich mystisch vorstellen, die Bilder von ihm es thatsächlich nahelegen, ebenso regsam wie praktisch, hier und überall feuert Talente an, erleichtert Verlegern ihre Arbeit, hat ständig Druckbogen auf dem Tisch, sorgt für Illustrationen — hätte es damals die Presse nicht gegeben, Canisius wäre nicht der Mann gewesen, irgend eine Möglichkeit in ihr unausgenutzt lassen.

Dabei muß man sich stets der Thatfache bewusst sein, daß es sich bei Canisius nicht handelte um einen Pressesport oder irgend welche Spielerei. Die Noth der Zeit trieb ihn, den ersten und heiligen Apostel, dazu, dies Handwerk zu lernen. Dem modernen Schriftsteller ist die hier zugrundeliegende Geisteshaltung in etwa fremd geworden. Er hat nur das eine Interesse, seine eigenen Gedanken zu formen, „sein Wort“ zu sagen, sein Lied zu singen. Er möchte um keinen Preis etwas unausgesprochen mit ins Grab nehmen, was seiner Meinung nach der Menschheit um ein Bedeutendes hätte bereichern können. Wie ernst es Canisius mit seiner Publizistik



war, wie sehr er ihre Nothwendigkeit erkannte, geht auch aus seinen wiederholten Schreiben an Vorgesetzten hervor. So schrieb er einmal an Vöbba: „Mögen doch einige auserlesene Patres nur mit dem Mund, sondern auch mit der Feder katholische Wahrheit öffentlich verteidigen, die Irrungen unseres Jahrhunderts mit Klugheit bestritten und die Früchte ihrer Studien bei der der Kirche in heiligem Eifer ans Tageslicht bringen. Ich zweifle nicht, daß diese ausgezeichnete Thätigkeit durchaus unseren Ordenssätzen entspricht und dieses Werk des Gehorsams und der Nachfolge nicht minder wichtig ist, als die Befehrung wilden Indianer.“

Wenn ein solcher Mann von der katholischen Kirche heilig gesprochen wird, fährt Pater Muckerfort, „dann ist auch heilig gesprochen dieser seiner Arbeit, dem er soviel Zeit gewidmet hat. Da seine Heiligsprechung eben jetzt erfolgt, so liegt zugleich ein Hinweis, in diesen Spuren zu wandeln. Alle die Gründe, die damals Canisius bestimmt hat, sich für die Tagesdristellerei, sagen wir kurz Presse, so einzusetzen, gelten für uns heute in ver-  
ändertem Maße. Zu den vielen Stimmen der Päpste oder Bischöfe, die uns das immer wieder einge-  
flößt haben, treten fast täglich neue, auch profane.“

Das soll auch uns eine Mahnung sein, unsere Thätigkeit mit gewissenhaftem Ernste und erhöhtem Eifer zu fördern. An die Sekretäre und Sekretärinnen der dem C. B. und dem Frauenbunde ange-  
hörigen Vereine wenden wir uns bei dieser Gele-  
genheit mit dem Ersuchen, das Brief-Apostolat der  
St. getreulich unterstützen zu wollen. Mit ihrer  
Hilfe und der Hilfe der Vertrauensmänner, sollte es  
auch möglich sein, einen unserer Herzenswünsche  
Erfüllung näher zu bringen. Seit Jahren bieten  
unsere Pamphlet-Racks an, die der Verbreitung  
katholischer Broschüren dienen sollen. In England sind  
„Church Door Racks“ zu einer segensvollen Ein-  
richtung geworden; aber das war nur möglich,  
da eine kleine Schar begeisterter Laien als „Rack  
keepers“ sich der Aufgabe gewidmet hat, deren Ver-  
breitung systematisch zu fördern. Auch unsere Wan-  
derbibliotheken sollten mehr als bisher benutzt wer-  
den von Vereinen und kleinen Gruppen, die sich zum  
Studium des Studiums sammelten. Möge der Hl.  
Geist durch seine Fürbitte unsern Werken Segen  
und Gedeihen ersenden!

### Monatsbeiträge den Verhältnissen anpassen!

Viele unserer Vereine finden es schwer, sich den  
veränderten Verhältnissen anzupassen. Monatsbei-  
träge und Zuschüsse in Krankheitsfällen und Sterbe-  
fällen sind heute noch in manchen Vereinen dieselben,  
vor zehn, ja zwanzig oder dreißig Jahren, als  
ein Dollar eine bedeutend höhere Kaufkraft besaß.  
Beamten scheuen sich, auf Abänderungen zu drin-  
gen aus Furcht, bei den Mitgliedern anzustoßen.

Der größtentheils aus Ungarn bestehende St.  
Johann's Unterstütkungs-Verein zu South Bend,  
Indiana, hatte den Muth, in dieser Richtung vor-  
zugehen. Aus seiner gelegentlich des silbernen Ju-  
bielums im Januar d. J. veröffentlichten Geschichte

erhehlt, daß er 1900 mit Beiträgen von 25 Cents mo-  
natlich begann, und Franken Mitgliedern eine Unter-  
stützung von \$3.00 wöchentlich gewährte; im Sterbe-  
fall trug jedes Mitglied \$1.00 für die Hinterbliebenen  
bei. Bereits fünf Jahre später erhöhte man die Mo-  
natsbeiträge auf 50 Cents, die Krankenunterstützung  
aber auf \$5.00 wöchentlich, und die Sterbegelder auf  
\$100.00. Nach vier weiteren Jahren (1909) setzte  
man die Krankenunterstützung auf \$6.00 wöchentlich  
an, beschränkte aber die Dauer der Unterstützung auf  
26 Wochen, ohne jedoch die Beiträge zu verändern.  
Gleichzeitig aber erhöhte man das Sterbegeld auf  
\$150.00. Drei Jahre später (1912) beschloß man  
die Monatsbeiträge der Mitglieder auf 75 Cents zu  
erhöhen.

Daß der Verein auf die Dauer dadurch gewonnen  
hat, beweist der Umstand, daß er 116 Mitglieder  
zählt, von denen 13 in den letzten vier Monaten bei-  
traten. 1900 zählte er 38 Mitglieder, 1915 deren  
81. Er verfügt über einen Fonds von \$9,041.26.  
Für Krankenunterstützung hat er \$4,864.96 und an  
Sterbegeldern \$2,536.90 ausgegeben. Seit 1912 ist  
er dem Staatsverband Indiana angeschlossen. Seine  
Satzungen schreiben vor, daß er einen Vertreter in  
die Staatsverbands-Versammlungen entsenden soll  
und daß dessen Reisekosten durch eine von den Mit-  
gliedern zu leistende Beisteuer von je 25 Cents gedeckt  
werden müssen.

Uns scheint, wenn ein Verein in den ersten zwölf  
Jahren seines Bestehens so mit offenem Auge die  
Verhältnisse erkennen und sich ihnen anpassen konnte,  
sollte es älteren und stärkeren Vereinen nicht unmög-  
lich sein, in ähnlicher Weise dem Wechsel der Dinge  
gerecht zu werden.

### Wie Bischof O'Reilly von Fargo die Delegaten zur Generalversammlung des Staatsverbandes Nord Dakota begrüßte.

Außergewöhnliche Genugthuung und Begeisterung  
löste die Ansprache aus, mit der der hochw. James  
O'Reilly, Bischof von Fargo, die Theilnehmer an der  
Generalversammlung des Staatsverbandes Nord-Da-  
kota zu Harvey am Morgen des 17. Juni begrüßte.  
Der hochw. Bischof hatte früher am Morgen in der  
dortigen St. Cäcilia Gemeinde die hl. Firmung ge-  
spendet, und wohnte dann dem feierlichen Hochamt  
bei, mit dem die Konvention eröffnet wurde, und bei  
dem der hochw. Msgr. John Vater, General - Vikar  
der Diözese Fargo, eine herrliche Predigt über das  
Laien-Apostolat hielt. Nach der Kommunion trat der  
Bischof an die Kommunionbank und erklärte u. a.:

„Ich habe heute zum ersten Mal die Freude und die  
Ehre, Sie bei einer Ihrer Staatsversammlungen zu be-  
grißen. Keiner hat hier ein höheres Recht als ich, zu Ihnen  
zu reden, denn hier bin ich Euer Vater und Ihr seid mein  
Volk. Ich freue mich, Sie hier versammelt zu sehen, um  
mit gewohntem Eifer und gewohnter Treue das Werk der  
Kirche fördern zu helfen. Ich wünsche Ihnen dazu viel Glück  
und Gottes Segen . . .

„Ein anderes: Sie sind alle deutschen Blutes. Man hat  
alle, die deutschen Blutes sind, Jahre lang geschmäht, ver-  
lästert und verleumdet. Sie haben das erlitten müssen, und  
Sie haben es erduldet, ohne sich zur Wiedervergeltung hin-  
zureißen zu lassen. Andererseits haben Sie, dank dem Glauben,  
den Sie bekennen, und den Charaktereigenschaften, die Sie  
besitzen und die Sie zum großen Theil dem verleumdeten



deutschen Blute verdanken, mit Fleiß und Kraft stetig und unverdrossen an dem gesunden Wachstum dieses Staates und Landes weitergearbeitet. Sie haben in vergangenen Jahren wesentlich geholfen, diesen Staat in einen fruchtbaren Garten umzuwandeln. Das lohne Ihnen Gott; Er gebe Ihnen die Kraft, auch weiterhin so zu arbeiten.

„Weßhalb sage ich das? Weil ich mich vor Ihnen fürchte? Weil ich ein Politiker bin, der den Leuten nach dem Munde redet? Mit nichten! Ich sage das, weil ich oft in viel unruhigeren Tagen diese Ansichten als meine Ueberzeugung ausgesprochen habe. Und ferner darf ich es sagen, weil ich einer von denen bin, die an das Wiederaufsteigen des Sternes Ihrer Stammes- und Blutsverwandten in Europa und in der ganzen Welt glaube. Weil ich überzeugt bin, daß dieser Stern wieder in hellem Lichte erstrahlen wird. Sie aber, halten Sie fest an dem Guten, das Sie Ihrem Blute verdanken. . . !

„Ein weiteres: Sie haben aus der ausgezeichneten Predigt des Monsignore Vater manches Wichtige und Bedeutsame vernommen über Ihre Pflichten der Kirche und dem Staate gegenüber. . . Möge diese Versammlung Sie befähigen helfen, auch weiterhin diesen Verpflichtungen nachzukommen. Auf diese Tagung, die heute beginnt, erlesse ich Gottes Segen. . .

Der Eindruck der Ansprache des Bischofs, die anscheinend ohne längere Vorbereitung gehalten wurde (denn erst im letzten Augenblick wies Bischof O'Reilly den Ceremonienmeister an, dem Celebranten seinen Wunsch mitzutheilen, zu der in der Kirche zusammengedrängten Volksmenge zu sprechen), war ein tiefer. Mehr als ein Delegat sprach die Ansicht aus, er sei bereits nach Schluß des Hochamts, nach Anhören der Predigt und der Ansprache des Bischofs, vollauf entschädigt für die Unkosten und Mühen der beschwerlichen Reise zum Festort. Eine wohlverdiente Ermuthigung für die Mitglieder des eifrigen Verbandes!

### Hr. Joseph Matt und Frau feiern silberne Hochzeit.

Am 2. Juli konnten Hr. Joseph Matt, Schriftleiter des St. Pauler „Wanderer“ und von Anfang an Mitglied des C. B. Komitees für soziale Propaganda, und seine Gemahlin das Fest der silbernen Hochzeit begehen. Obgleich das Ehepaar geplant hatte, den Gedenktag im Stillen zu feiern, ließen von vielen Seiten Glückwunschdepeschen und Schreiben ein, und am Vorabend, dem 1. Juli, bereiteten die Mitglieder des Vorstands der Kath. Unterstützungsgesellschaft und jenes des Staatsverbandes von Minnesota ihm eine Ueberraschung.

Namens der beiden Behörden beglückwünschte Hr. George A. Gerlach das Ehepaar und überreichte ihm als Geschenk, von beiden Vereinigungen, ein silbernes Tafelservice. Erschienen waren die Herren Willibald Eibner, New Ulm, Präsident des Staatsverbandes, Frank Jungbauer, Frank C. Kneppers, Mich. Weiskopf, J. M. Ares, J. B. Hoffmann, J. M. Smith, George M. Gerlach und John D. Juennemann, sämtlich von St. Paul, und John Hatzlinger, von Minneapolis.

Im „Wanderer“ knüpft Dr. W. Dehorn, von Minneapolis, unter der Ueberschrift: „Rückblick und Ausblick“ an diese Feier an und versucht, „eine Skizze der Grundgedanken“ des verdienten Kämpfers zu entwerfen. Er würdigt Hr. Matt's Werthschätzung der Leistungen der katholischen deutschamerikanischen Pioniere, erwägt seine Eingabe an die „religiös-sittliche Persönlichkeitsbildung“, seine Bestrebungen zur „Ehre und Sicherheit der Kirche“ und zur Sicherung der Schule, und erklärt weiter: „Aus dem Brunn der Volkskultur möchten wir . . . die Lebenswasser schöpfen der deutschen Volkskultur, aber auch der jungen amerikanischen Volkskultur, für deren Aufblühen edle Kraft vieler Völker gespendet wurde. Diese doppelte Bestimmung und Berufung im Auge, begrüße ich Sie als einen Führer auf dem Wege.“

### Sammelt die Stücken!

Mehrere Briefe aus jüngster Zeit beweisen, es sich wohl lohnt, die „Stücken zu sammeln“ und den Missionaren zur Verfügung zu stellen.

Unterm 17. Juni schreibt der Hochst. M. Vikar von Jenschowju, A. Henningshaus: „Gestern erhielt ich Ihren lieben Brief vom 19. samt dem Postpaket mit den von Herrn Ant. Zeitz geteten Kirchenfachen. Herzlichst Dank und Gott vergelte die freundliche Gabe und die so prompte Uebersendung. dieser Woche kommen die Priester zu den Jahres-Egytien und dann kann ich die Gaben sehr gut an jene vertilen, die deren am meisten bedürfen.“

Einige Tage später, den 25. Juni, berichtet P. Sugolin Noll, O. F. M., aus Sapporo in Japan:

„Habe gestern Ihr werthes Schreiben und zugleich Paket mit den beiden Büchern erhalten, wofür ich mein wärmsten Dank ausspreche. Diese schöne Gabe hat mich sehr überrascht und erfreut, da wir gerade diese 2 Bücher für die Zwecke unserer Missions-Zeitschrift und sonst der Seelsorge sehr gut verwerthen können.“

Ein weiteres Schreiben, diesmal aus Wisma in Mecklenburg, und zwar vom 2. Juli, beweist weiteren den Werth dieser Sammelthätigkeit. Pfar. M. von Dn d a r z a schreibt:

„Gute erhielt ich wiederum eine Anzahl Gebetbücher zugeandt. Für diese wiederholte Gabe sage ich dem Central-Bureau meinen herzlichsten Dank! Am 19. Juli haben unsere Kinder, 70 an der Zahl, zur ersten hl. Kommunion, da kamen die Bücher gerade im richtigen Augenblick, um die armen Kinder mit Gebetbüchern versehen können.“

Erwünscht sind zu jeder Zeit die für die Feier hl. Opfers nothwendigen Gegenstände: Paramente und Linnen jeder Art; sodann Devotionalien und katholische Bücher in englischer Sprache. Zur Zeit Nachfrage nach Predigtwerken und Erbauungsschriften. Es liegen mehrere Gesuche von Karmeliter - Klöster in Indien vor, die bisher nicht berücksichtigt werden konnten.

### Aus der Caritas-Post der C. St.

Se. Em. Dr. Adolf Kardinal Bertram Breslau schreibt unter dem 21. Juni 1925, folgt:

„Gott lohne es Ihnen, daß Sie bei der Vertheilung Ihnen zugehenden Intentionen immer wieder der Pfister meiner Diözese gedenken, die das größte Diasporgeliet Deutschlands und damit auch die größten Aufopferungen und Sorgen hat.“

Unter dem gleichen Datum erklärt der Hochst. Herr Dr. Ludwig Sebastian, Bischof Speyer, wie folgt:

„Ich sage Ihnen aufrichtigen Dank für diese Hilfe. unseren armen Priestern zugute kommt, denn ich Ihnen mit gutem Gewissen auch sagen, daß die Not meiner Diözese durchaus noch nicht überwunden ist. Gegentheil, denn unsere wirtschaftlichen Verhältnisse die ungeheure Geldknappheit sind derart, daß an eine Lösung in absehbarer Zeit gar nicht zu denken ist.“

Bis in die jüngste Zeit hinein fandte die Centralstelle Kleidungsstücke nach Deutschland. Eine d Sendungen trug ihr folgendes Dankschreiben Kath. Fürsorgevereins für Mädchen, Frauen Kinder, zu Königsberg in Ost-Preußen ein:

„Wir sind von Herzen dankbar, daß Sie unserer der in so liebenswürdiger Weise gedacht haben. Ganz besonders gerührt waren wir darüber, daß Sie unseren tiefsten Wunsch nach Kinderfachen und Leibwäsche befruchtigt haben.“



### Nach Edleres wirkt er als Priester.

Das jüngst in einem Berliner Verlag erschienene Werk „Die Volkswirtschaftslehre in Selbstdarstellung“ enthält u. a. eine treffliche Selbstbiographie des polnischen Volkswirtschaftlers Heinrich Pesch S. J. Am Schluß dieses Lebensabrisses schreibt der große Lehrende:

„Jetzt (seit 1910) arbeite ich mit in der Seelsorge bei den Armen, den Opfern des Großstadtlebens, im Kloster vom guten Hirten zu Berlin-Mariensee. Niemals habe ich die Bedeutung der Familie für Menschen so klar erkannt, wie hier bei diesen verschüchelten Mädchen. Was wäre aus diesen armen Kindern geworden, wenn sie einen guten Vater, eine gute Mutter gehabt hätten! Es ist mir ein besonderer Trost, den Kranken die Krankheit und die letzte Stunde zu erleichtern, den Verstorbenen die letzte Ehre zu erweisen. Meist bin ich dann der einzige Leidtragende, der hinter dem Sarge der armen Menschen geht. Von denjenigen, die den armen Kindern einst geschmeichelt, von Liebe, einer Liebe ohne Berechnung, gesprochen, läßt sich niemand sehen.“

Das große Lehrbuch der Nationalökonomie, das unter Pesch zum Verfasser hat, ist in den Augen der Welt sein größtes Werk; Edleres, Größeres, Unvergleichlicheres wirkt er als Priester auf dem Arbeitsfeld, in dem er hier spricht.

### Stiftungsfonds der C. St.

Übermal hat der St. Bonifatius Verein zu Pueblo, Colorado, \$25.00 zum Stiftungsfonds beigetragen. Man bedenke, was das heißt. Seine Mitglieder besitzen keinen Rückhalt an einem Staatsverbande. Sie kehren auch keine Delegaten von einer Staatsverbands- oder Central-Vereins-Versammlung zurück, die der Botschaft dessen, was sie da gelernt haben. In dem Verein wie dieser in Pueblo ist ganz auf sich selbst angewiesen, und man würde sich nicht wundern, wenn er das Interesse am C. B. verlöre. Daß es nicht der Fall ist, ehrt seine Mitglieder. Sollte ein Central-Vereins-Mann nach Pueblo gelangen, so ergehe er es sich zur Pflicht machen, die dortigen Brüder aufzusuchen und sie zu ermuntern, treu zur Fahne des C. B. zu halten. Um Auskunft wende man sich gegebenen Falls an den Sekretär des Vereins, Herrn Ignaz Schaufowitsch, 1424 Spruce Str., Pueblo.

\* \* \*

Nun hat ein weiterer Unterstützungsverein seinen Beitrag für den Fonds geleistet. Am 15. Juli 1922 schickte der St. Josephs Verein zu Bridgeport, Conn., \$25.00 als ersten Beitrag; am 17. vorigen Monats lief ein weiteres Schreiben des Sekretärs, Anton Wagner, ein, das die letzte Zahlung, \$145.00, enthielt. Wodurch wieder einmal der Beweis erbracht wurde, daß es wohl möglich ist, das Geld für den Stiftungsfonds aufzubringen, wenn die Beamten ihre Pflicht thun und die Sache weder auf lange Bank schieben noch vergessen.

\* \* \*

Daß in unsrem Volke der alte, gute Geist der freiwilligen Leistung noch immer nicht erloschen ist, beweist die Leistung des Herrn Edward G. Reiningger, von St. Louis, der das Opfer brachte, von Haus zu Haus zu gehen, um unter Verwandten, Freunden und Bekannten für den Stiftungsfonds zu sammeln. Er brachte sechs- und dreißig Personen auf und brachte auf diese Weise \$30.75 zusammen, bestehend aus Gaben

im Betrage von 25 Cents bis \$2.00. Diese Summe übergab er sodann dem Komitee, das bestrebt ist, den ausstehenden Rest des Betrags von \$25,000, Missouri's Antheil am Fonds, aufzubringen. Gott vergelte!

### Aus den Staatsverbänden.

#### Versammlungen der Staatsverbände Arkansas und New Jersey.

Der Einladung, welche die Beamten des Staatsverbandes New Jersey an die Vereine zur Betheiligung an der Generalversammlung des Verbandes und des Frauenbundes ausgesandt haben, schließt sich eine von Vertretern der Festgemeinde versandte an. Die Versammlung findet am 19. und 20. September in der Maria Hilf Gemeinde zu West New York statt.

Subiaco, Sitz der Benediktiner-Abtei gleichen Namens, wird am 30. und 31. August und 1. September die 35. Generalversammlung des Staatsverbandes Arkansas beherbergen. Hr. Jos. De Clerk, Präsident des Verbandes, ladet die hochw. Geistlichkeit und die Delegaten und Mitglieder der angeschlossenen Vereine zur Betheiligung ein.

Die Vereinsbeamten werden ersucht, Vertreter nicht angeschlossener Vereine zum Besuch der Versammlung zu veranlassen, in der Hoffnung, diese zur Mitarbeit gewinnen zu können. Gleichzeitig soll der Frauenbund jenes Staates seine Generalversammlung abhalten.

#### Staatsverband Connecticut hält erfolgreiche Generalversammlung ab.

Der kleine, wachere Staatsverband Connecticut hielt am 27.—29. Juni seine 38. Generalversammlung in der St. Josephs Gemeinde zu Bridgeport unter zahlreicher Betheiligung ab. Die Massenversammlung war anregend, die Geschäftssitzungen zeichneten sich durch Ernst und Arbeitseifer der Delegaten aus. U. a. wurde beschlossen, fürderhin den Namen Connecticut Branch, Catholic Central Verein of America, zu führen, ein Legislativkomitee ins Leben zu rufen, das auf diesem Gebiete die Beamten, die bisher die betr. Arbeit geleistet haben, entlasten soll, und die Gründung eines Frauenbundes für den Staat vorzubereiten.

Die Sitzung der Exekutive wurde am Samstag nachmittags (27.) abgehalten, und am Abend desselben Tages die Massenversammlung, an die sich eine Unterhaltung anschloß. Hr. Chas. Koz, Präsident des C. B., hielt in der Massenversammlung die Hauptrede, und zwar über den Central-Verein und seine Central-Stelle. Präsident Hr. Anton Doerrer und Rev. Wm. Krause, Pfarrer der Josephs Gemeinde, hielten kürzere Ansprachen.

Das Hochamt am 28. gelebrierte Rev. Krause; die Predigt hielt Rev. B. Benedict O. S. B., New York, über das Thema „Von nun an sollst du Menschen fangen,“ auf die Werbethätigkeit für die katholische Aktion durch den C. B. anspielend. Dem Amte folgte ein Mittagessen, an dem der Bürgermeister Baer, der Stadt-Schatzmeister und der City Clerk als Gäste theilnahmen; diese drei Beamten hielten Ansprachen, und zwar alle in Deutsch. — Die Geschäftssitzungen wurden am Sonntag nachmittags und Montag morgen weitergeführt. In seiner sachlichen, praktischen Botschaft empfiehlt Präsident Doerrer die Abhaltung von Versammlungen mit belehrenden Vorträgen, betont aber gleichzeitig, daß die Versammlungen sorgfältig vorbereitet



werden müßten. Er berichtet über Verhandlungen, die mit Bostoner Vereinen wegen Anschluß an einen Sonderverband des C. B. gepflogen worden. Er legt den Beamten der einzelnen Vereine die Pflicht auf, sich über Central-Verein und Central-Stelle gründlich zu unterrichten, und bei jeder passenden Gelegenheit deren Sache zu vertreten. Er empfiehlt dringend das „Central-Blatt“ und das „Bulletin“, und fordert zur Ernennung von Vertrauensmännern für die C. St. auf. Ferner dringt er auf die Erörterung der Beschlüsse des Staatsverbandes und des C. B. in den Vereinen. Aus den Berichten der anderen Beamten erhellt, daß der Staatsverband 17 Mitglieder mehr zählt als vor Jahresfrist und daß der Reservefonds der Vereine \$55,818.00 beträgt. Bis auf einen haben die angeschlossenen Vereine ihren vollen Beitrag zum Stiftungsfonds der C. St. einbezahlt. Hr. J. Albrecht, New York, hielt eine Ansprache an die Versammlung. Die bedeutenden Entschließungen der Konvention sind eingangs erwähnt worden. Außerdem wurde bestimmt, ein Protokoll über die Jahresversammlung herauszugeben und den Mitgliedern per Post zuzustellen. Ein besonderer Beschluß erklärt: „Wir empfehlen, die Bestrebungen des Central-Vereins nach besten Kräften zu unterstützen.“ Die Beamtenschaft hatte folgendes Ergebnis: Anton Doerr, Präsident; Anton Wagner und Karl Heß, Vizepräsidenten; Martin S. Lemke, Sekretär; Andreas Reiske, Schatzmeister; Anton Doerr, Delegat zur Konvention des C. B. Hartford wurde als Vorort für die Tagung 1926 gewählt.

### Beschlüsse der Generalversammlungen der Staatsverbände.

Auf seiner in Garbey am 17. und 18. Juni abgehaltenen Jahresversammlung nahm der Staatsverband Nord Dakota Beschlüsse an, die sich u. a. mit dem Stuhl Petri, den kürzlich erfolgten Heiligsprechungen, der Schulfrage, der kath. Presse, befassen. Den Beschluß, der das Laien-Apostolat und das Ver-einswesen behandelt, lassen wir hier folgen:

#### Laien-Apostolat und Vereine.

Päpste, Bischöfe und Priester haben die katholische Laienwelt aufgefordert, bei der Ausbreitung des Reiches Gottes auf Erden mitzuhelfen. Die Organisation der Kräfte in Vereinen ist ein anerkannt vortreffliches Mittel, dieses Laien-Apostolat zu unterstützen, zu kräftigen und zu fördern. Von diesem Apostolat ist aber keiner entschuldigt; seinen Kräften entsprechend muß jeder seinen Theil dazu beitragen.

1. Der Verein eine Schule kath. Bürgerthums. — Wer sich also in diesem Apostolat betheiligen will, wird leicht die Vortheile erkennen, die unsere Vereine, unser Staatsverband und unser Central-Verein ihm dazu bieten. Sie bestärken ihn in dem Entschluß, ein guter Bürger der Stadt Gottes und des weltlichen Staates zu sein; sie ermuntern ihn, im privaten und Familienleben sich so zu führen und zu benehmen, daß sein Beispiel eine stille Werbekraft ausübe auf jene, die nicht die Segnungen unseres hl. Glaubens und der Kirche Gottes genießen; sie sind eine Schule, in der die Mitglieder befähigt werden können, immer besser das Laien-Apostolat auszuüben; und sie stellen, zusammengeschlossen, eine Macht dar, die zur Abwehr des Bösen und zur Förderung des Guten angewendet werden kann und muß.

2. Eine Schutzwehr gegen schlechte Lehren. — Für die Förderung eines gesunden religiösen und bürgerlichen Lebens bilden unsere Vereine ein vortreffliches Mittel. In ihnen und durch sie wird immer wieder, in diesen Zeiten der Gesetzlosigkeit und der Gesetzesübertretung, der Grundsatz hochgehalten, daß die Autorität von Gott kommt, und daß die Achtung vor der Autorität wichtiger ist als viele Gesetze. In ihnen wird stets der engste Anschluß an Gemeinde und Kirche betont und beachtet; in ihnen werden die Pflichten gegenüber der Gemeinde und der Kirche gelehrt und eingeschärft; sie bilden eine Schutzwehr gegen die Lehren und Mißbräuche, welche die Heiligkeit der Ehe und der Familie zu vernichten drohen. Sie sollen Pflanzstätten der bürgerlichen Tugenden sein und bleiben.

3. Für das ewige und zeitliche Wohl. — Unsere katholischen Vereine müssen immer mehr ausgestaltet werden Einrichtungen zur Schulung unserer Laien für die Bethätigung unserer Kräfte. In ihnen kann und soll Förderung der Berufe zum Priesterstande, zum Ordensstande zum Lehrberufe, zu anderen Berufen, erörtert werden, praktische Schlüsse aus der Erörterung gezogen werden. sollen jene Fragen zur Sprache bringen in den Versammlungen, welche das ewige und das wahre zeitliche Wohl Mitglieder und der Nebenmenschen berühren. Sie sollen und sollen Schulen sein, in denen Jung und Alt die Wahrheit stets vorgehalten wird: Der Katholik soll der beste Bürger der Stadt Gottes sein; er soll der beste Staatsbürger sein; er soll unter den Menschen der edelste sein, und seinem Fach — als Farmer, Geschäftsmann, Arzt, Lehrer oder Handwerker — soll er der tüchtigste sein. Und den Vereinen sollen Wege gewiesen werden, wie das zu erreichen ist, und Ermunterung zum Ausdauern gegeben werden.

4. Bitte um Mithilfe der hochw. Geistlichkeit. — Der Verein, als Förderer und Schule des Laien-Apostolats, seinen religiösen Charakter; ja er ist zuerst immer ein religiöser, ein katholischer Verein. Als Bedessen betonen wir, daß unsere Vereine auch jenen Theil Laien-Apostolats, die Pflege der Caritas, ausüben sollen. Wir fordern sie auf, sich immer in der Nächstenliebe zu betheiligen, bestehende erzieherische und caritative Unternehmungen zu unterstützen, und neuen die Wege zu ebnen. Die Nächstenliebe darf nie ruhen.

Weil wir nun in diesen und anderen religiösen und bürgerlichen Angelegenheiten die Führung der hochw. Geistlichkeit so nothwendig haben, ersuchen wir von neuem die Priester des Staates, uns belehrend und führend helfen zu wollen, damit der Hauptzweck unserer Bestrebungen erreicht werden möge: damit das Reich Gottes sich ausbreiten möge auf Erden.

### Miscellen.

Eine bemerkenswerthe Entwicklung ist im Jahre im St. Josephs-Verein in Milwaukee vor sich gegangen, indem aus ihm ganze Reihe von Unterbereinen hervorgegangen sind, die jedoch sämmtlich mit dem Hauptstamm verbunden blieben. Er besteht nun aus einem Hauptverein folgenden Zweigen: St. Leo, St. Anna, Herz Jesu, St. Bonifatius und Hl. Geist.

Sämmtliche Zweige, wie auch der Hauptverein, haben in der am 7. Juli abgehaltenen Jahresversammlung bestätigt gemacht wurde, ihre Mitgliederzahl vermehrt während Jahres. Das Vermögen des Vereins beträgt (1. Jan. 1925) \$211,158.09, gegenüber \$195,316.87 vor Jahresfrist. zählt zur Zeit 1979 Mitglieder, welche Zahl einen Anstieg von 77 Mann für das Jahr ergibt. Fr. Theo. Rindschild ist Präsident, Fr. J. A. Roehl, Sekretär.

Die am letzten Sonntag im Juni veranstaltete Feier des goldenen Jubiläums des St. Joseph Vereins zu New Ulm in Minnesota gestaltete sich zu einem schönen kirchlichen und bürgerlichen Feste, wie es sicherlich in keiner Großstadt in derselben ungestörten Geselligkeit hätte gefeiert werden können. Morgens empfingen die Mitglieder während eines feierlichen Hochamts, das der vereinstorbene Kommissarius des Staatsverbandes, Robert Schlinkert, Pfarrer der Dreifaltigkeitskirche meinte, unter Assistenz zelebrierte, die hl. Kommunion.

An die 4000 Menschen fanden sich im Laufe des Tages zu der bürgerlichen Feier ein, die im Park der Columbus Ritter stattfand. Nachmittags um 2 Uhr war die Festrede; die Festredner waren: Rev. J. A. Kern, die Hl. Willibald Eibner, J. M. Ark, Julius Colter, J. A.